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POETRY.

From the British Magazine,

TRANSLATION FROM BUNSEN'S GERMAN HYMN AND PRAYER-BOOK.

Christmas Hymn.

Oh that the salvation were given unto Israel out of Sion: oh that the LORD would deliver his people out of captivity. Then should Jacob rejoice and Israel should be glad.—*Ps.* liii. 7, 8.

Emmanuel, we sing thy praise,
Thou Prince of life and fount of grace;
Thou flower of heaven, star of morn,
LORD of all lords, the Virgin-born.

We 'mid thine host devoutly bring
Honor and praise, our offering;
That thou at length hast come and bless'd
Our sight, O long, long-wish'd-for guest!

For thee, since when the world was made,
How many hearts have watch'd and pray'd;
For thee, with what protracted pain,
Prophets and fathers sigh'd in vain.

Ah! that from Zion's hill the LORD
Would come to cast our bonds abroad;
Ah! might we hear the Saviour's voice;
Then Israel should indeed rejoice.

Now here thou art; thou slumberest,
Taking in lowly crib thy rest;
Thou mad'st the world, that art so small;
Naked thou art who clothest all.

Thou com'st a stranger in the land,
Yet are the heavens at thy command;
Thou drinkest at a woman's breast,
Who art 'mid angels GOD confess'd.

So without fear I cling to thee;
Thou from all sorrow mak'st me free;
Thou bindest death, our griefs dost bear,
And turn'st to joy all pain and care.

Thou art our Head; I too will be
Entirely thine, a limb of thee;
So shall I serve thee in true faith,
As thy good grace may grant, till death.

I'll chant thine hallelujah song
On earth with joy my whole life long;
Then in thy glory-hall again,
Where time is not, renew the strain.

[This hymn was written by Paul Gerhard before 1571.]

THE SENSE AND PRACTICE OF THE PRIMITIVE CHURCH THE BEST GUIDE IN THE INTERPRETATION OF SCRIPTURE.

The holy Scriptures are granted to be a rule, and the only perfect rule of faith and manners; and the perfection of it consists herein, that it contains fully and plainly all things necessary to salvation; not that it is so perfectly full in every mode of time, and circumstance of worship, as to leave no room for any particular laws herein to succeeding governors; nor so perfectly conspicuous, as to require nothing of ingenuity and application on the learner's side. For 'tis evident in fact, that the Scriptures are not so absolutely perfect, from the fore-mentioned difference between two apostolic bishops about the observation of Easter. 'Tis evident likewise from the original languages of the Bible, which require much pains to understand, as well as honesty to apply them; and St. Peter himself tells us, that in St. Paul's epistles, some things are hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. And as to matters of polity and discipline, which could not be easily misunderstood in the first ages of the Church, they are now confessedly much less plain from Scripture, as is too evident from the unhappy divisions about them to this day.

Nor is it reasonable to expect that the Gospel should be full and plain in every particular, not only because such particulars would swell it to an incredible bulk, but because it is not fitting in this state of darkness and trial, that men should have the intuition of angels and see through the whole mystery of godliness at first sight. It was designed only for a touchstone as it were of honest and curable dispositions, and not to break in upon the understandings of wicked men, in spite of their wills; accordingly, we find Novatianus interpreting the word of GOD one way, Photinus another; Sabellius another; Donatus another; Arrius, Eunomius, Macedonius another; Apollinaris, Priscillianus another; Jovinianus, Pelagius, Celestius another; and in fine, Nestorius another. Not to mention Ludovicus Capellus, and some other critics of the new way, who by their infinite emendations (if I may so call them) have mended away the very body of the sacred text, and by their new-fangled interpretations have expounded away the sense and soul of it too into the bargain.

Now in this maze and labyrinth of interpreters the question is, which is the most advisable way to take for the true interpretation of Scripture; for upon this hinge it is, that all our controversies turn. Some moderns have been of opinion that Scripture itself is the law and the judge, because the word of GOD is said to be quick or lively; but these expositors must first prove the Bible to be literally alive, and able to speak for itself, before they can prove it to be a rule and interpreter both.—Others are for setting up a human infallible judge of controversie, and if they could but tell us where we might infallibly find him, we should be very thankful for the discovery; but to tell us there is such a judge, because they think it better there should be such a one, is in effect to tell us, that we are all born with our clothes about us, and houses ready made by our Maker, because they think it better that we should be provided, than be at the trouble of providing for ourselves. But our cubit of reason, is not to be the measure of immense wisdom; nor is it just to conclude that what we think most convenient to be done, GOD must think so too. For by this way of arguing it is easy to prove man, woman, and child to be infallible; for it seems most convenient that we should be all infallible, rather than be at the pains of travelling GOD knows where after one that is so, therefore we are all infallible.—Others are for setting the sun by their own dials, for making pure reason, exclusive of the primitive fathers, the best interpreter or judge of Scripture; but I am apt to believe, what I shall more fully make out anon, that the sense of a law is best understood by those who lived nearest the time of making it; besides, our present controversies are mostly concerning facts, whether such and such doctrines were taught, and such a form of government instituted by the apostles; and what can pure reason do here, without the testimony of the fathers, concerning matters of fact at such a distance? And for Scripture, the sense of that is the point in debate, and so not proper to decide the question. Was the Christian religion indeed to be mended after it came out of the hands of CHRIST and his apostles, and the work expressly left to the reasoners of latter days, something might be said for our modern refiners; but all the mending that I know of late, has been only making holes in the creed and constitution of our Church; and that some freethinkers by the help of clear ideas have made a shift to reason themselves cleanly out of all gospel-mystery, and the very canon of Scripture itself.

And lastly to mention no more, there are some others who lay claim to the Spirit for the interpretations of the letter, and if the pretenders could make good their claims, we should be ruled by the prophets. But experience has taught us, what a wild interpreter this pretence to the Spirit has been; that by setting weak heads and strong passions to work upon the Bible, men have been spirited out of their senses, and ran about stark Bible-mad. For having their brains once turned by the teachers to a fantastic scheme of liberty, and their minds all wound up and continually plied with the notion of the new Jerusalem, where the LORD's people were to reign most purely under the LORD's discipline, to put down all rule and all authority and power, the last enemy that was to be destroyed was the episcopate worse than death, and when all things should be thus subdued unto them, then should they be all in all; and have such a precious Church, the like was never seen from the apostles to that day. While this vision, I say, was running in their heads, and their fancies all up after Mount Sion, whatever they read in Scripture seemed to chime in with their imaginary model; all the gracious words and mighty promises they met with they applied to their party, they were the godly and meek ones that were to inherit the earth; they were the simple whom GOD had chosen to confound the wise, they were the true Israelites and the Joshuas, Deborahs, Baraks, Gideons, Jepthas, Sampsons, &c., were all types only of their leaders, who now were to root out the idolatrous nations around about and to establish the kingdom of CHRIST with perfect liberty. Such are the vagaries of the foolish fire, which some call the Spirit; such the dangerous adventures of forsaking the old to follow the new lights; such likewise is the absurdity of making Scripture a rule and interpreter both, and also of appealing to an infallible judge, which neither Scripture nor antiquity say one word of, nor the makers themselves know where to find; and lastly such is the pride and folly of setting up naked reason for the soundest interpreter, exclusive of those ancient helps which Providence has left for our learning and instruction in the Christian faith. I come now therefore to what I affirmed for the safest method to understand the holy Scriptures, namely, the general sense of the Catholic writers in the purest ages of the Church. This is the rule our most learned and judicious reformers went by, what their constitutions prescribe, and what reason justifies, as I shall now show particularly.

For first, notwithstanding the ingrate and dishonest practices of some late unchristian critics, the fathers must be allowed not to have been behindhand in the common advantages of men; for their writings speak them to be as great by nature and education, of as much point and solidity, penetration and brightness, and every human way as well adjusted for defenders of the faith, as any reasoners of the hugest size in these declining ages of the world. But secondly, they not only set out with as great a genius, with as good a stock of nature and art, but they had the start of us by far in many considerable respects; for we now-a-days find it a great impediment in our course of divinity, to learn but the languages, idioms, rites, customs, and discipline of the apostolic age, in order to understand the obscurer passages of the Gospel, all which advantages they were in a manner born to; so that what is our day-labor, was their inheritance. Thirdly, they took all the pains imaginable to cultivate these natural advantages; for laying aside worldly wisdom, and worldly adherences, and every weight, they pressed toward the mark for the prize of the high calling of GOD in CHRIST JESUS. Christianity was the centre of their studies; and the powers of their mind, like rays of the sun, were all united in this point, and by this union they became more shining and burning lights, than those in the succeeding ages of prosperity and sunshine, who began to think it good for them to be here, to set up their staff on this side heaven, to lower their thoughts, and scatter their affections about the ends of the earth; but in bad weather, in times of persecution, they wrapt religion closer about them, they minded nothing else but the business of their souls, and the men of one business are most likely to understand it best. Fourthly, passion, party, and prejudice, are things deadly apt to distort the eye of the mind, and contract a squinting judgment; and if a freedom from these is a necessary preparation for truth, the fathers I hope may come in for as good a share of this qualification as any of their successors. And fifthly, before the Christian faith was made a part of the civil constitution, the professors of it were extraordinary sufferers, and consequently stood in need of extraordinary comforts and assistances proportionate to their wants, which they enjoyed accordingly; for casting out devils, curing diseases, raising the dead, and other miraculous effusions, we find not oftener in the apostles, than in the writers of the second century, and not seldom in the writers of the third; and therefore a greater deference is certainly due to those times of inspiration, than to those ages of naked reason.

But farther yet; upon any emergent dispute about the reading or sense of the sacred text, the primitive custom was to have recourse to the books of those countries from whence they received their faith and Bibles together; and there to collate their copies with the *Authenticæ Literæ*, as Tertullian speaks, that is, with the originals themselves deposited by the apostles in the churches they founded, and withal to inquire into the constant tenor of doctrine, and the traditionary instructions left there by the founders. For though the apostolic writings contain all things necessary to salvation, yet cannot they be supposed to contain the tithe of what the apostles said and did; and considering the practice of the sects in general, and the zeal of the first Christian converts in particular, it is not to be imagined but those faithful disciples and followers of the apostles drew up several summaries of their life and doctrine, a journal of such things as they were eye and ear witnesses to, or had received upon the credible testimony of such as had been so; which summaries, though not of equal authority with the inspired writings, yet as authentic as any human records, and of singular use and advantage to the faithful of those times against rising heresies, and especially in matters of discipline and ceremony, which are the most disputable points in Scripture. These several abstracts in process of time were collected into one body, which together with the doctrines of apostolical men, in all probability make up the most instructive part of those which bear the title of apostolical constitutions, though the numerous trumperies, heresies, and inconsistencies since interlarded, make this collection as we now have it, stand justly branded for suppositions. Now that which I would infer from hence is this; that these summaries or journals in their original purity, or the writings of those who had actually attended upon the apostles, or their immediate successors who had heard them explain themselves particularly upon several emergencies, and treasured up those pastoral instructions, which the apostles may well be supposed to deliver by word of mouth, to such as they themselves immediately appointed over the flock of CHRIST; these, I say, were such considerable helps to Christian knowledge, as no modern interpreter can lay claim to; and which ought in reason to give the primitive writers the very next place, I think to the apostles; and so thought the great Cassander, a person of singular piety, learning, and moderation, who was for making the Church in Constantine's time the standard of the reformation.

But because a general rule is apt to fit most easy and convincing, when illustrated with particular examples, I shall put the matter in this light, and so leave it upon the mind of the reader. The general rule then is this, viz. that the sense and meaning of any law or institution is best understood by the general practice immediately following thereupon. For instance therefore, I find it said, 1 Cor. ii. 26, "As oft as ye eat this bread, and drink this cup, ye do show the LORD's death till he come." But now it is not said here, nor in any other place of the New Testament, how oft we are obliged to eat this bread and drink this cup; however, finding, that the first Christians looked upon this commemorative sacrifice as that which made way for their prayers to GOD, and gave the perfume and efficacy to their public devotions, and therefore that they never solemnly met to worship GOD without it; this general practice, I say, immediately following upon the first institution of the sacrament, is to me an excellent paraphrase upon this text, and makes it highly reasonable to think, that we are all obliged to embrace every opportunity of communicating, and to eat this bread and drink this cup as oft as we can, in conformity to the primitive custom.

Again, it is urged that there is no particular expressed precept in the Gospel for infant-baptism; to which I might answer, that circumcision made without hands (which St. Paul calls baptism) succeeded in the room of that made with hands, infants must be concluded as well qualified to be admitted into covenant with GOD now by the spiritual, as before by the carnal circumcision; and circumcision being changed into baptism without any change of time, that must continue upon the old foot without some express command to the contrary; and therefore there was no occasion for any particular express precept in the Gospel for baptizing infants. But upon further inquiry I find it a constant usage in the purest ages of the Church to baptize infants, and to sign them with the sign of the cross, and therefore from such a foundation in Scripture joined with the general practice of the Church immediately ensuing upon the institution; I conclude infant baptism a point indisputable, and the ceremony of the cross to be apostolical. For had there been any innovations in this case, I can hardly think but such scrupulous persons would have made as great a stir here, as they did about the observation of Easter. However thus much is certain, that the primitive fathers had much better opportunities of knowing the apostles' mind for the practice of infant baptism and the sign of the cross, than any of the moderns can pretend to for laying aside of either.

Thus again it is said, Acts. xx. 7, "That upon the first day of the week, when the disciples came together to break bread, Paul preached to them." Now these words seem fairly to intimate, that the first day of the week or the Lord's day, was set apart or sanctified for religious worship; but then finding Justin Martyr who wrote but forty years after the death of St. John, telling us in the following apology, That on Sunday all the Christians in city or country meet together, because that is the day of our LORD's resurrection, and then we have read unto us the writings of the prophets and apostles; this done, the president or bishop makes a sermon to the assembly, to exhort them to imitate and do the things they heard; then we all join in prayer, and after that we receive the sacrament, and they that are willing and able give alms. Now finding this, I say, related by Justin and the fathers in general, it clears up the foregoing text beyond dispute for the religious observation of the Lord's day in the time of the apostles.

Dr. Reeves.

[In our next we shall give the author's application of the rule to the contorversy respecting church government.]

From a late work entitled,

***Considerations on the Vital Principle with a description of Mr. Crosse's Experiments.* By John Murray, F. S. A. &c.**

The painful impression made on my own mind, with the mischievous effects which I too well know were produced on the minds of others, by the false and fictitious statements which appeared in the public newspapers some months ago, purporting to be descriptive of Mr. Crosse's experiments, induced me to call on that gentleman at his seat, near Taunton, (though at considerable inconvenience and expense,) for the purpose of satisfying myself, from personal inspection and investigation, of the truth of the assertions and allegations. According to these statements, the galvanic agent or electricity was neither more nor less than the *vis formatrix*, and Mr. Crosse the skilful director of the said power. Now, it seemed obvious to me that this was *atheism* with a witness, and it is well to call things by their real and right names. No man of plain sense or common understanding can otherwise than readily discern, that if Mr. Crosse, or any other person, could make, form, or create—for these are, when rightly interpreted, synonymous terms—by any material means whatever, or any agent in existence over which man has control, the most minute or meanest animalcule in the microcosm of being, an extension or modification of the same means might form an elephant or a rhinoceros, or even 'that prodigy of parts,' as Locke calls him—MAN.—I am sorry to be compelled to add, that I believe Mr. Crosse is laboring under strong mental delusion—like Katerfelto, 'at his own wonders wondering.'

I trust that these 'Considerations' will prove not altogether unseasonable—reassure many, and in some small measure operate as a check on the fanciful, wild, and visionary speculations that are unhappily but too prevalent in modern times. On the continent these are openly and recklessly promulgated in the writings and public prelections of the Sçavans of France. Not to mention De la Lande, Laplace, and others, we may cite from those of even more recent date, and some yet alive, as evidence for our assertions; for instance, that of Lamark, that animals form their own organs! and that of St. Hillaire, St. Vincent, and others, who tell us '*credat Judæus!*'—that animals and plants are mutually convertible things, that the earth is saturated with a 'vegeto-animal principle,' which may become, as it lists, a vegetable or an animal. Is it too much to say of the authors of these mental aberrations,—'professing themselves wise, they become fools?' Not long ago a celebrated professor in one of the public schools of France, Mr. T——, a chemist of no mean celebrity, gravely assured his pupils that the time would come when man might, from a more advanced state of chemical science, be able to manufacture plants and animals at will. . . . . It is only a few years ago, that a medal was awarded by one of the learned academies of France for the formation of embryons by electric currents! Mr. Crosse need wonder no more.

Unfortunately, we are not without the contagion of these atheistical speculations and opinions in this country, though they may have assumed a less overt form, not being as yet altogether prepared by the rejection of a GOD, and the restraints of revelation, unblushingly to say with 'the fool' in 'our hearts,' there 'is no GOD.' Yet I must nevertheless confess that 'spontaneous generation,' 'merorganization,' another version of 'a provisional creation waiting to be organized,' together with the 'successive developments' of the geologist, and the 'morphology' of the botanist, 'innate vitality of atoms,' &c., are in my opinion not far removed from unsophisticated atheism.

I should be chargeable with ingratitude did I not acknowledge my obligations to Mr. Crosse for his courtesy and kindness, and the frank manner in which he received me, and communicated his results. There was certainly no attempt at concealment,—and every explanation was afforded; but as the error is a most serious one—tremendous, indeed, in its magnitude, and of incalculable importance—the duty to denounce it is imperative. Had it been a question of theory, and related to something *adhuc sub judice*, it might have been left to its own weight; but when pseudo-philosophers, on the most flippant grounds imaginable, or rather in the total absence of all justifiable pretext, seem anxious to establish the belief of a universe without a GOD,—design without a designer, laws without a lawgiver,—the effects of beauty, order, and harmony, without any cause for their production, it is high time for us to bestir ourselves.

The newspapers announced that Mr. Crosse, of Broomfield, near Taunton, had made some remarkable discoveries in galvanism; that where he had expected to see crystals of silica, he had found insects, &c. Sometimes these were called animalculæ, and it was also mentioned that the said animalculæ fed on flint, and lived in a medium of hydrochloric or muriatic acid; that the flints used had been calcined, being made more than red hot, and subsequently saturated with muriatic acid. It was, moreover, added, that the animalculæ were developed in considerable numbers within the coil of the platinum wire connected with the negative end of a galvanic battery, resting on a volcanic slag from Vesuvius. All this seemed 'strange, wonderous strange,' and muriatic acid, and red hot flints, and Vesuvian lava, were such formidable and 'fiery' circumstances, that the world might well wonder. It was further added, that Mr. Farraday had obtained the same results, and of course verified the marvels of Mr. Crosse. Before I proceed, however, to state the matter precisely as it really is, and which personal observation and examination have enabled me to do, I shall give Mr. Farraday's letter on the subject, to the editors of the 'Times' and 'Standard' newspapers, which sets the matter to rest as far as his name is concerned.

'I am reported to have said, that by experiment I have fully confirmed the extraordinary results of Mr. Crosse, who states that he has obtained living insects by the agency of electricity and silica, &c. What I said was almost the reverse of this, for I merely stated, upon the occasion of the insects being shown by Mr. Clift and Mr. Owen, at the Royal Institution, that we wished to be distinctly understood, we had no opinion to give respecting the mode of their production. My impression is, that the electricity and the silica are merely accidental circumstances in relation to the production of the insects, and not essentials, and I have refrained from experiments, because I thought it only just to Mr. Crosse, that he should be allowed the opportunity, by further trials in close vessels, and with other precautions that will easily suggest themselves, either to correct his views, if they need correction, or to add that clear and confirmatory evidence which the subject at present requires.'

Mr. Crosse used in his manipulations a galvanic trough, composed of 19 pairs of five-inch plates, slightly acidulated with muriatic acid.—The connecting poles terminating in platinum wires, rested on a portion of 'lava,' or the ferruginous mass, superficially tinged with protoxyde and peroxyde of iron—the platinum wires had no coils at their extremities, and were three or four inches asunder. The lava alluded to rested in the neck of a glass funnel, and the stem of this funnel entered a common green glass bottle. A stage was erected over the whole, and passing through an opening in its shelf was a Wedgewood's funnel containing a shallow porcelain dish, with a solution of silicated potassa, (sometimes muriatic acid being added to it,) a slip of moist flannel dipping into the solution, its greater length passing over the lip of the basin, acted on the principle of the syphon, and occasioned an incessant dripping on the volcanic slag, so that its surface was preserved constantly moist, while the surplus fell into the green bottle beneath. Such was the arrangement, and I also observed the evolution of the insects, for they are not animalculæ; belonging as they do to a higher order of animated forms. Now from this statement, which is a correct description of the whole affair, I defy any one to say whether galvanism or the silica, potassa, or hydrochloric acid, or the water employed in the solution, or the flannel, or the slag, or the atmosphere, or all conjoined, were accessories in the production of these insects, or what share each or all of them had in the phenomena.

I examined a specimen of this insect in its fully matured form, in a good microscope, belonging to Mr. Crosse, which, however, though preserved by Canada balsam, was imperfect; still, it convinced me that it was an acarus; a genus, the pest of the entomologist, and the annoyance of the house-wife. It was bristled with hairs, pili or setæ, and so far, i. e. from the profusion of this armor, differed from the common cheese mite; perhaps, therefore, acarus crinitus might be the specific name, as appropriate for it. According to the account given me by Mr. Crosse, these insects were gradually developed at the earliest in a month; he also informed me that he had obtained them from the following substances:—silicated potassa; silicated potassa saturated with muriatic acid; saturated solution of nitrate of copper; water and oxyde of copper, and solution of sulphate of zinc. It is quite evident from these facts, that they are not the exclusive gift of silica. . . . That an acarus is not an animalcule is evident; and it may be added, that though hatched as the ova of other insects may be, on the moist surface of the support of the galvanic wires, the perfect insect is drowned in water, as other mites assuredly are. Some of the insects have four, and others eight feet, and from the account given it is clear to demonstration that these acari, for there may be more than one species, are regularly produced like other acari from ova, and that the various appearances presented on the surface of the lava are so many different states of evolution, just as we perceive to be the case in the transformations of insect life in a thousand instances, many of which are far more wonderful than the phenomena of these acari. . . . The gordius, or 'horse hair eel,' has been considered, in vulgar estimation, as an animated horse hair; and a person of the name of Maceroni, who seems to be quite delighted with 'Mr. Crosse's production of life by galvanism'! considers that 'electricity and vitality are identical'!! and believing that horse hairs might be converted into eels, or some other animals, by galvanism, accordingly presented Dr. Forster with some of these hairs for the purpose of supplying this new manufacture with the material; according to Dr. Forster, in three months they were expanded to the size of a a raw, rather an indefinite term, for I have seen steulm not thicker than a horse hair,—the stem of the scirpus capillaris is not thicker, and the stipa pennata in the early period of its growth not more than half this size—however, according to Maceroni, the said tumescent hair was animated!

I do not deny that organic forms may exist in flints, or silicious structures. I have echini and a vast variety of testaceous bodies, &c., taken from and found imbedded in flints, and that there may be others of microscopic minuteness, it is quite reasonable to infer. . . . It is quite conceivable how the ova of insect and other life might be hermetically sealed up in a cerement of flint, and on its mechanical disintegration, or even chemical separation of parts, be liberated and live when submitted to the agencies of heat and air, and other accessories.—Why should we wonder 'as if some strange thing had happened?' It is not more wonderful than that of various seeds, after their repose of 2 or 3000 years within the body of the mummy, or in the mummy case, which have in repeated instances germinated; but though this is admitted, it is not so evident that an organized structure could sustain the temperature of a white heat to which the flints, in their calcination, may have been subjected, though, as will hereafter appear, vegetable and animal life will support occasionally incredible temperatures without being destroyed. It is quite clear, however, the silicious matter in Mr. Crosse's experiments has nothing whatever to do with this acarus; and Mr. T. observes, 'I am well acquainted with the ova of some mites, and have seen nothing like them in flint.' Mr. Lonsdale, the eminent curator of the Geological Society, of London, has in like manner discovered that chalk consists of an aggregation of the most minute organic forms. Tripoli stone seems composed of innumerable animalculæ, or their exuviæ that are sometimes supplied with shields, or corslets of flint, subsequently deposited. In the article 'Microscope,' in the last edition of the 'Encyclop. Britan.,' it is stated that a single animalcule in silicious rock measures 13456th inch; a cubic inch of the polishing slate of Bilin contains 41,000 millions, and a single grain weight, 187 millions.

Respecting galvanism, as far as chemical research has extended, we know the limits of its powers. It cannot change in any way the ultimate forms into which compounds may be resolved; therefore the animalcular or insect ova, must be altogether distinct from the inorganic matter in which they are imbedded. It decomposes inorganic matter into its elements, or remodels its structure, or recomposes the salt, or other compounds, by associating its elements; but there is superadded to living organic forms, a vis vitæ, or punctum saliens, the greater gift of creative intelligence;—'the inspiration of the Almighty.' The same electric power which resolves the compound into its proximate parts, or finally reduces it into elemental constituents, may aid, like regulated temperature in hatching the ova, and promoting the evolution and growth of insect life;—since it is certain that electricity favors the growth of plants, and powerfully promotes the germination of seeds, and evolution of the larvæ from the ova of the silk-worm, and other insects. . . . It is by no means inconceivable that animalcular or insect ova might by possibility be associated with silicic acid, as animalculæ are with acetous acid, e. g. the bifurcate-tailed eels in vinegar. This being their matrix and cerement, the ova might continue dormant till liberated by the decomposition of the silicate or silica. It is monstrous to suppose any physical power known to man, whether electricity or any other, could not only build up a curious and complicated structure, but infuse into its mechanism the vis vitæ.

The sum of the whole matter, as far as Mr. Crosse's experiments are concerned, is simply this—The ova of the acarus derived from some of the sources mentioned, are hatched by the electricity of the galvanic battery.

It ought never to be forgotten, in our estimate of these phenomena, that similar organized beings invariably make their appearance under similar circumstances—such as the eels in paste, and the fork-tailed eels in vinegar—infusions of pepper, hay, &c., 'Each after its kind.' This is also shown in specimens of water obtained from various sources, and seen in the solar, or in the oxhydrogene microscope.

It is not reasonable to suppose that new forms are springing up around us. Creation, with regard to the present constituted order of things, had a limit, and we have no grounds to believe that one figure has been added to its lists, since the creative fiat passed over it, 'in the beginning.' The minutiæ of creation escape us from their extreme minuteness, and cannot be so successfully studied and pursued through all their intricacies, windings, and mutations; but why should we confine the question to animalcular or insect life? Let the laws of hybridism be taken into the account; nor ought we to rest satisfied with lower links, when we might with equal propriety take the case of larger animals, and reason analogically from them; and if not in them, why should we suspect it in inferior or in particular links of an identical chain of being? Then again, only a particular plant, or particular plants, make their appearance on turning up the long neglected soil, or in the excavations of the quarry or the mine. But why, it may be rejoined, not multitudinous myriads of unknown and unnumbered kinds? White clover springs up in patches on the blasted heath, when 'ashes' are sprinkled over the surface, but the alkaline matter of 'ashes' is known to be a powerful stimulus to vegetation, and to rouse the dormant powers of the seeds that repose in the soil. This is the case too with the 'fire weed' of America, which springs up when brushwood is consumed. It is thus with the Phormium-tenax of New Zealand; when the natives commit the seed to the earth, and it does not in due time make its appearance above ground, brushwood is scattered on the surface, and set fire to, and in that case the young plants soon emerge from the soil. A lake dries up and a particular plant springs up in myriads and usurps the soil, because many seeds will not germinate at all under water, and may remain for centuries and for ages dormant in the bottom of the lake. Yes, all these, thus naturally and easily explained, conformable to observation and direct experiment, have been brought forward in support of the atheistical notion—'Spontaneous generation.'

What the vital principle is, or where it lies concealed, I presume not to know. Like its almighty Author, 'no man hath seen it at any time;' yet it puts all in motion, and regulates, in perfect isochronism, the movements of the machinery of animal and vegetable organization.

We remember the time when the fact of the fall of meteoric stones was stoutly contested and boldly denied, simply from the difficulty of accounting for the phenomenon, which seemed as Hume phrases it, to be 'a transgression of the laws of nature.' The truth of this fact is now, however, incontrovertibly established, and is no longer debated by any one, however various the opinions may be that are entertained in explaining the phenomenon.

From Mr. Stowe's Report on Elementary Public Instruction in Europe.

INTERNAL ARRANGEMENTS OF THE PRUSSIAN SCHOOLS.

I will now ask your attention to a few facts respecting the internal management of the schools in Prussia and some other parts of Germany, which were impressed on my mind by a personal inspection of those establishments.

One of the circumstances that interested me most was the excellent order and rigid economy with which all the Prussian institutions are conducted. Particularly in large boarding-schools, where hundreds, and sometimes thousands of youth are collected together, the benefits of the system are strikingly manifest. Every boy is taught to wait upon himself; to keep his person, clothing, furniture, and books in perfect order and neatness; and no extravagance in dress, and no waste of fuel or food, or property of any kind, is permitted. Each student has his own single bed, which is generally a light mattress, laid upon a frame of slender bars of iron, because such bedsteads are not likely to be infested by insects, and each one makes his own bed and keeps it in order. In the house there is a place for every thing, and every thing must be in its place. In one closet are the shoe brushes and blacking, in another the lamps and oil, and in another the fuel. At the doors are good mats and scrapers, and every thing of the kind necessary for neatness and comfort; and every student is taught, as carefully as he is taught any other lesson, to make a proper use of these articles at the right time, and then to leave them in good order at their proper places. Every instance of neglect is sure to receive its appropriate reprimand, and, if necessary, severe punishment. I know of nothing that can benefit us more than the introduction of such oft-repeated lessons on carefulness and frugality into all our educational establishments; for the contrary habits of carelessness and wastefulness, notwithstanding all the advantages which we enjoy, have already done us immense mischief. Very many of our families waste and throw away nearly as much as they use; and one-third of the expenses of housekeeping might be saved by system and frugality. It is true we have such an abundance of every thing, that this enormous waste is not so sensibly felt as it would be in a more densely-populated region; but it is not *always* to be so with us. The productions of our country for some years past have by no means kept pace with the increase of consumption, and many an American family during the last season has felt a hard pressure where they never expected to feel one.

Especially should this be made a branch of female education, and studied faithfully and perseveringly by all who are to be wives and mothers, and have the care of families.

The universal success also, and very beneficial results with which the arts of drawing and designing, vocal and instrumental music, moral

instruction and the Bible, have been introduced into schools, was another fact peculiarly interesting to me. I asked all the teachers with whom I conversed, whether they did not sometimes find children who were actually incapable of learning to draw and to sing. I have had but one reply, and that was, that they found the same diversity of natural talent in regard to these as in regard to reading, writing, and the other branches of education: but they had never seen a child capable of learning to read and write, who could not be taught to sing well and draw neatly, and that too without taking any time which would at all interfere with, indeed, which would not actually promote his progress in other studies. In regard to the necessity of moral instruction and the beneficial influence of the Bible in schools, the testimony was no less explicit and uniform. I inquired of all classes of teachers and men of every grade of religious faith, instructers in common schools, high schools, and schools of art, of professors in colleges, universities, and professional seminaries, in cities and in the country, in places where there was a uniformity, and in places where was a diversity of creeds, of believers and unbelievers, of rationalists and enthusiasts, of Catholics and Protestants,—and I never found but one reply, and that was, that to leave the moral faculty uninstructed was to leave the most important part of the human mind undeveloped, and to strip education of almost every thing that can make it valuable; and that the Bible, independently of the interest attending it, as containing the most ancient and influential writings ever recorded by human hands, and comprising the religious system of almost the whole of the civilized world, is in itself the best book that can be put into the hands of children to interest, to exercise, and to unfold their intellectual and moral powers. Every teacher whom I consulted repelled with indignation the idea that moral instruction is not proper for schools; and spurned with contempt the allegation that the Bible cannot be introduced into common schools without encouraging a sectarian bias in the matter of teaching; an indignation and contempt which I believe will be fully participated in by every high-minded teacher in Christendom.

A few instances, to illustrate the above-mentioned general statements, I here subjoin: Early in September, I visited the Orphan House at Halle, an institution founded by the benevolence of Franke, about the year 1700, and which has been an object of special favor with the present king of Prussia. It now contains from 2700 to 3000 boys, most of them orphans sustained by charity. After examining its extensive grounds, its commodious and neat buildings, its large bookstore, its noble printing establishment for printing the Bible in the oriental and modern languages, its large apothecary's shop for the dispensation of medicine to the poor, and the exquisitely beautiful statue of its founder, erected by Frederick William III.; I was invited by Drs. Guerike and Netto to go into the dining hall and see the boys partake of their supper. The hall is a very long narrow room, and furnished the whole length of each side with short tables, like the mess-tables on board a man-of-war, each table accommodating about twelve boys. The tables were without cloths, but very clean, and were provided with little pewter basins of warm soup, and just as many pieces of dark and coarse, but very wholesome bread, as there was to be boys at the table. When the bell rang, the boys entered in a very quiet and orderly manner, each with a little pewter spoon in his hand. When they had arranged themselves at table, at a signal from the teacher, one of the boys ascended a pulpit near the centre of the hall, and in a most appropriate manner supplicated the blessing of God upon their frugal repast. The boys then each took his bit of bread in one hand, and with his spoon in the other, made a very quiet and healthful meal. They then united in singing two or three verses of a hymn, and retired in the same quiet and orderly manner in which they entered. It being warm weather, they were dressed in jackets and trowsers of clean, coarse brown linen; and a more cheerful, healthy, intelligent set of youthful faces and glistening eyes I never saw before; and notwithstanding the gravity with which they partook of their supper and left the hall, when fairly in the yard there was such a pattering of little feet, such a chattering of German, and such a skipping and playing, as satisfied me that none of their boyish spirits had been broken by the discipline of the school.

At Weisenfels, near Lutzen, where the great battle was fought in the thirty years' war, there is a collection of various schools under the superintendence of Harnisch, in what was formerly a large convent. Among the rest there is one of those institutions peculiar to Prussia, in which the children of very destitute families are taken and educated at the public expense, to become teachers in poor villages where they can never expect to receive a large compensation; institutions of a class which we do not *need here*, because no villages in this country *need* be poor. Of course, though they have all the advantages of scientific advancement enjoyed in the most favored schools, frugality and self-denial form an important part of their education. Dr. Harnisch invited me to this part of the establishment to see these boys dine. When I came to the room they were sitting at their writing-tables, engaged in their studies as usual. At the ringing of the bell they arose. Some of the boys left the room, and the others removed the papers and books from the tables, and laid them away in their places. Some of the boys who had gone out then re-entered, with clean, coarse tablecloths in their hands, which they spread over their writing-tables. These were followed by others, with loaves of brown bread and plates provided with cold meat and sausages, neatly cut in slices, and jars of water, which they arranged on the table. Of these materials, after a short religious service, they made a cheerful and hearty meal; then arose, cleared away their tables, swept their room, and after a suitable season of recreation, resumed their studies. They are taught to take care of themselves, independent of any help; and their only luxuries are the fruits and plants which they cultivate with their own hands, and which grow abundantly in the gardens of the institution.

ANECDOTE OF BISHOP BURGESS.

The good bishop one day accosted us as follows, (the reader is requested to pardon the awkward pluralism of periodical literature:) You know how strongly I have maintained that St. Paul visited Britain, but I little thought that he had preached in my own diocese and neighborhood." His lordship went on to relate that on the eighth of March (it was in the year 1825,) in making some excavations in the parish of Mothvey, in Carmarthenshire, not many miles, from his own episcopal residence of Aberguilly, a stone was dug up, upon which there was a rude inscription in bad Welch, purporting, so far as it could be deciphered by an eminent Cambrian scholar (whom he named,) that St. Paul preached on that spot in the year LXIX, and that Ap Elim ap Owen the Red had been put to death on the same spot in the year 1604, for preaching CHRIST. The stone, more valuable than that of Rosetta, he said was in the hands of the lithographer, and in a few days we should have a fac-simile of it. We submitted to him with great respect, but with as much earnestness as we could venture, upon seeing how implicitly he credited the tale, and how impatient he was of any doubt being suggested—though he himself thought the date wrong—to get the most solemn attestations in writing from all the parties who were present at the discovery, before he committed himself to the authenticity of the relic; placing our suggestion upon the modest ground that if the testimonies proved sufficient, copies of them should be enshrined, in the British Museum, the Bodleian, and other libraries. In a few days he called on us with the lithograph, which is before our eyes at this moment while we are writing. We need not say that the document proved to be a fabrication. The young gentleman who had planned the fraud in sport, from knowing the bishop's opinions, finding the matter becoming serious, caused it to be explained. But in the meantime his lordship had mentioned it to his clerical and literary friends, and, if we recollect rightly, at a meeting of the Society of Literature; the public press also noticed it; and copies of the lithograph had gone abroad; and our own is probably not the only one that escaped his recollection in destroying the impression.—*London Christian Observer.*

COMMUNICATIONS.

For the Churchman.

DEVOTIONAL.

FOR SUNDAY MORNING.

O thou ever-blessed Majesty! enable me this holy day to open my soul to the gracious influence of thy Holy Spirit. Possess me, I beseech thee, with much, and strong, and vigorous love to thyself, as may lift me above all earthly things, that I may humbly approach with a joyful heart to thee as my exceeding joy. Gather in my wandering thoughts and fix them earnestly upon thyself: raise my cold and earthly heart and cause it to flame up to thee in the lively fervor of devotion. May I and all who worship thee this holy day so ask that we may receive: so seek, that we may find: so knock, that it may be opened unto us, through JESUS CHRIST our LORD.

FOR LOVE TOWARDS OUR SAVIOUR.

O incomprehensible love! may it henceforward, O LORD, be the favorite subject of my meditation; and delightful to my musing mind, may it be the fond theme of my discourse: sweeter to my tongue than any worldly subject. May it be my choicest comfort through all the changes of life, and my reviving cordial even in the last moments of dissolution!—*Hervey.*

FROM THE PSALMS.

Up, LORD, and help me, O my GOD! Hear me when I call, O GOD of my righteousness: have mercy upon me, and hearken unto my prayers. LORD, lift thou up the light of thy countenance upon us. Lead me, O LORD, in thy righteousness: make my way plain before my face. Oh, visit me with thy salvation.

O GOD, my heart is ready, my heart is ready. I will give thanks with the best members that I have. Oh, deliver me, for I am helpless and poor, and my heart is wounded within me. Gracious is the LORD and righteous; yea, and GOD is merciful. Oh, that my ways were made so direct that I might keep thy statutes!

Confession of sins prepared from the prayer of Esdras, B. C. 457, which he offered up "weeping and lying flat on the ground before the temple—bowing his knees, and stretching forth his hands unto the LORD."—1 Esd. viii.

O LORD, I am confounded and ashamed before thy face; for our sins are multiplied above our heads, and our ignorances have reached to heaven; for ever since the time of our fathers, we have been and are in great sin, even unto this day. Discover unto us a light in the house of the LORD our GOD, and to give us life in the time of our servitude. And now, O LORD, what shall we say, for we have transgressed thy commandments?

FOR DIVINE AID.

O Father of mercies and GOD of all comfort, our only help in time of need, I fly unto thee for succor [against my spiritual foes.] Look graciously upon me, O LORD: strengthen me, I beseech thee, continually with thy grace and Holy Spirit in the inner man. Give me unfeigned repentance for all the errors of my life past, and steadfast faith in thy Son JESUS, that my sins may be done away by thy mercy, and my pardon sealed in heaven before I go hence and be no more seen. Fit and prepare me, I beseech thee, against the hour of death, that after my departure hence in peace, and in thy favor, my soul may be received into thy heavenly kingdom, through the merits and mediation of JESUS CHRIST, thine only Son, our LORD and Saviour.

Adapted from Service for Visitation of the sick.

For the Churchman.

THE ECCLESIASTICAL YEAR.

The following sensible observations, Mr. Editor, I extract from a Church periodical formerly published in London; and I beg to seek for them a portion of your columns.

Is not the subject-matter of them too much slighted by Churchmen, and cast from its proper pre-eminence in the catalogue of a Churchman's privileges and duties?

Respectfully yours,

Nova Scotia, Oct. 1837. O.

"These catholic and continued celebrations, which may be traced at least from the second century to the present day, and through all the countries of the world, are an imperishable record of the truth, which confirms the faith and enlarges the love of the believer, and which all the subtlety of the skeptic can neither resist nor overcome.

'By the ordinance of ALMIGHTY GOD,' says Bishop Sandford, "the passover of the Jewish Church was celebrated at a certain season strikingly defined. At the self-same season we commemorate the passion, death, and resurrection of JESUS CHRIST. As long as those celestial bodies shall retain their course, which the Creator planted in the firmament of heaven, "to be for signs, and for seasons, and for days, and for years," so long shall mankind be sure that they consecrate to the memory of these wonderful events their proper ecclesiastical anniversaries. This is the very day on which the Passion Week began. The sixth day of this holy week is that which turned its conscious light from the agonies of an expiring Saviour, and on the same day that we praise GOD for the resurrection of our LORD and Master, did he burst the bonds of death, and rise triumphant over the tomb. Eighteen centuries have rolled away since that resurrection confirmed hope, and that precious death purchased salvation: still each revolving year beholds them brought more sensibly before the worshipper, and solemnized with warmer devotion as the time of their completion returns. Nor is it a trivial addition to the deep and solemn interest that mingles with such settled periods of religious service, to reflect that by their institution the whole Christian world, or nearly the whole Christian world, is at one and the same hour engaged in the delightful office of returning thanks to GOD for the unutterable benefits of man's redemption. Distant from each other in space, the members of the visible Church are thus united in spirit and in feeling. Children of one mighty family they attest and verify their high descent, by celebrating to the latest generations the sacred epochs of their history. A beautiful picture, a blessed anticipation of that more glorious and unbroken harmony, in which we trust hereafter to be joined with "numbers without number," of glorified spirits, and "just men made perfect."'

It is of high importance to Christians individually, as well as in their social capacity as members of the Church of CHRIST, that there should be a rotation and cycle of ecclesiastical offices, that the distinguishing doctrines of our religion may be placed each in its proper light, and that those which are of the more importance may receive the more earnest attention. For this purpose, and upon this principle, the services of the Church of England are admirably constructed and arranged. The benefits of revelation, the necessity of circumspection, and self-denial, and serious preparation for religious solemnities, the method of our redemption, the certainty of our resurrection, the elevation of our affections, and the promises of spiritual assistance, are successively set forth in the celebration of Christmas, Epiphany, Lent, the Passion Week, Easter, Ascension-day, and Whitsuntide, while the intervals of these seasons are filled up with collects, epistles, and gospels, more or less connected with the principal doctrine, which it is intended to enforce. The purposes of these ecclesiastical festivals will not be overlooked even in rural districts, when the Lenten season may be improved in directing the thoughts to Him that giveth seed to the sower, and bread to the eater, while in the metropolis the career of giddiness and folly may be powerfully arrested by the proper application of the same season, as was seen in a very critical period by the powerful impression which was produced by the lectures of Bishop Porteus.

In the Episcopal Church of the northern metropolis there is the most reverent celebration of these holy seasons."

For the Churchman.

Mr. Editor,—Permit me, as one of that circle of your readers so touchingly addressed in your editorial article of last week, to make, at least for myself, a grateful response for your past labors, and in common I doubt not with the feelings of thousands more, to proffer to you our best wishes and fullest confidence on your entrance upon a new year of toilsome and responsible labor. In their name therefore, and my own—in the name of all who unite with you heart and hand in the great principles you have of late so clearly and eloquently laid down—we bid you GOD speed—we say to you "Go on," with a good courage and cheerful heart in your "silent," it may be, but not unappreciated or not inoperative labors, and to believe and feel that you can and will be borne up in them, not only by the hearty concurrence, but still more by the deep sympathies, and what is still better, by the earnest prayers of all those who love the Church and her primitive ordinances. Whatever minor points of difference may arise between you and your readers, there can be but one feeling among Churchmen as to the truths you teach, and the principles on which you stand; and permit me to add, in the humility of private judgment, as to the union of zeal and learning with scriptural piety and plain common sense by which those truths are advocated, and those principles sustained by you. If in the expression of such commendation of your editorial course, there may seem to be implied the arrogance of sitting in judgment upon it, I beg you, in justice, to remember that it has been called forth by your own touching appeal, and should therefore be received as an answering ray to lighten the picture you give of the solitariness of your uncheered labors. To a Christian teacher, thus working as it were in darkness and silence, and seeking from those he addresses, as Paul did, "not yours but you," it seemed to me as if the voice of approval, coming in sincerity from even the humblest of his readers, might not be without its value here, perhaps too, not without its reward hereafter. It might be, methought, like the cup of cold water, given in the name of a disciple refreshing the parched lips of the pilgrim in some moment of despondency.—These words of Christian sympathy come then to tell you that your past labors have not been fruitless, that they have awakened many and strengthened more, and that in the growing influence of our Church, and still more in its daily advancing identification in public opinion with all that is "honest, just, pure, lovely, and of good report," the columns of the Churchman are entitled to hold a high rank among the human instruments by which it has been effected. It has wisely disdained the cheap and easy principle of popularity, by taking "from the time its force and pressure," it has aimed at the higher mark, to give and not take the impress, and in doing so has sought the noblest goal of Christian endeavor, to make that impress on the public mind one of scriptural truth and rational piety and true Catholicism.

M.

For the Churchman.

CHURCH AT PARIS, KY.

Mr. Editor,—Will you be kind enough to publish in your paper the annexed account of moneys collected in New York and elsewhere by me towards the building of a church at this place. I now would return my sincere thanks to all the friends of CHRIST, who have aided us in building a house in which we can worship GOD in the ancient manner. I wish all could receive these thanks, if consistent with the will of GOD; this, however, is not permitted. Many of those who richly deserve commendation from us have received a much better reward at the hands of GOD in the upper world. Three of the clergy who assisted me both with their countenance and their purse, perhaps more than three, have been called home. How many of the laity, He only knows, who knows all things.—Some have left the parishes they then occupied, and have others. One who was very active in behalf of Kentucky, who then resided in New York, is now himself laboring here. Then absent, he served us, now present.

Account of moneys received by me as rector of St. Peter's Church, Paris, Kentucky, to further the building of the church edifice:—from Boston, $97; New York and Brooklyn, $742; Troy, New York, $41 22; Bristol, Pennsylvania, $21 61; Churchtown, and other parts of Pennsylvania, $33; Philadelphia, $330 80; Pittsburgh, $52 50; Wilmington, Delaware, $23 50; Baltimore Maryland, $257; Frederick City, Maryland, $22; Alexandria, District of Columbia, $8; Fredericksburgh, Virginia, $122 50; Norfolk, Virginia, $100 43; Petersburgh, Va. $51 17; Richmond, Va. $114 78; other places in Virginia $53; Hopkinsville, Kentucky, $5; Lexington, Ky. $234; Louisville, Ky. $193; Nashville, Tennessee, $25; Mobile, Alabama, $70; Natchez, Mississippi, $10; New Orleans, Louisiana, $83 25; Augusta, Georgia, $266 77; Macon, Ga. $45; Savannah, Ga. $234 75; Beaufort, South Carolina, $35; Charleston, S. C. $65; Edisto, S. C. $15; subscribed at Paris, Ky. $1,697 87; paid, $1,518 37; total $4,870 65. Besides donations of money, I received a surplice from ladies in New York, and a gown from the ladies of St. Paul's Church, Augusta, Georgia; also three handsome Prayer-books for the altar and desk, from gentlemen in New York. I received, besides, from the Episcopal Press in New York, a valuable present of Prayer-books and tracts, and from friends in various places, a great number of old Prayer-books, tracts, and religious newspapers; all these have been very useful. My stock, however, although at first quite large, is very nearly exhausted. I have little left, except a few of the oldest Prayer-books; and of these, on last Sunday I had occasion to give away two, the Sunday before one and an old Bible. Among other things, I had a few second-hand Bibles presented to me; I have but one of these left, and this I expect soon to be asked for. Most of the new Prayer-books given by the Press are in the church. I placed a book in every pew that there might be no excuse for not joining in the service, arising from there being no Prayer-books at hand. I received also personal presents in New York and Savannah, Georgia. A great number of articles were given to me to sell for the benefit of our little church; these were received from ladies in Philadelphia, Augusta, Georgia, and Charleston, South Carolina.

Yours truly,

Paris, Ky. Dec. 19, 1837. AMOS CLEAVER.

THE CHURCHMAN.

SATURDAY, MARCH 24, 1838.

NOTICE is hereby given that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Louis Sherman, 28 Ann-street, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

To the Editor of the Churchman.

Mr. Editor,—The object of my last communication was to prevent the impression going abroad that the property of our Board of Missions at Green Bay was to be given away for other than missionary purposes. The disposal of that property was entrusted by the Domestic Committee to its sub-committee on Indian missions; and the strong assurance which I gave in my last was founded on the knowledge that this committee had not done any thing amounting to a proposition to give away the property. I have since learned, however, that the committee had judged it best, and communicated their views to the superintendent of the Green Bay Mission, that, should a college be there incorporated with an acceptable charter, from which the Church might be expected to derive especial benefit, the buildings would be conveyed to it on very favorable terms.

My objection was to the statement that the society intended an absolute gift.

Yours, very truly,

BENJAMIN T. ONDERDONK.

New York, March 15, 1838.

P. S. The above was intended for insertion on the 17th, but circumstances beyond my control prevented its reaching the office in time.

THE FATHERS.—We ask the attention of our readers to the leading article on our first page, designed to prove and illustrate the value of the writings of the apostolic and primitive fathers. The style is neither flowing nor polished; but what is wanting in beauty is made up by clearness and strength. Were it otherwise the excellence of the matter would atone for all lighter defects.

To no one cause, we verily believe, are the divisions now rife in the Christian world more justly ascribable than to the very general and reprehensible neglect of these invaluable records. Could they be made the arbiter of controversies, the ground of polemical disputation would be materially narrowed: and we believe the way is open for a juster appreciation of their character than many Protestants have hitherto been disposed to form. There seems to be no disposition in any quarter to revive the shameful calumnies of Middleton and his school against these venerable men; and nothing but candor and a moderate power of discrimination are necessary to extinguish the jealousy, which has been so extensively felt, of their encroaching on the supremacy of holy Writ. Never, surely, was jealousy more ungrounded. The Scriptures are clearly discriminated from all human compositions and in every sound Church are explicitly acknowledged as the *rule of faith*. The use of the fathers is to ascertain the sense of the Scriptures. Differences, as is universally admitted, exist as to the meaning of the Scriptures; and who so likely to decide these differences and throw light on their meaning as those who lived nearest to the times of the apostles? It is not that we attach more weight to the opinions of Ignatius, Justin, Tertullian, Clement, Cyprian, &c., than to the opinions of men in modern times, in themselves considered. They were not inspired like the apostles, nor were they equal to many illustrious moderns in ability and learning. We prize them not for their opinions, but for their *facts* and their *testimony*. If, for instance, a doctrine is alleged by some and denied by others to have scriptural sanction, and it be found, on reference to the fathers, that the doctrine existed in the primitive Church, or that it was entirely unknown, would not this *fact*, in the estimation of an impartial mind, go far to decide the controversy respecting its scriptural sanction? Is not such a fact the best evidence respecting the sense of Scripture that can be procured? and would it not therefore, in rightly-constituted minds, be received as conclusive? And when the controversy refers to a usage instead of a doctrine, is not the testimony of the fathers entitled to still greater weight? Suppose the arguments from Scripture, for or against a given usage, to be any thing like equally balanced, is not the testimony of the fathers as to the prevalence or non-prevalence of the usage in the primitive Church enough to turn the scale? Doubtless the fathers were fallible as ourselves; their opinions as such have no authority; but when the meaning of the inspired writers is disputed, surely the *fact*, whether the primitive Church did or did not receive a given doctrine, did or did not retain a given usage, is entitled to the gravest consideration for the purpose of ascertaining the meaning of the inspired writers themselves. If the meaning of the statute is disputed, it is surely in the highest degree reasonable to be guided in our construction of it by succedaneous usage and decisions.

If any object to an appeal of this kind, that it imposes on us too laborious a duty, the answer is obvious. In the first place, we freely allow that the holy Scriptures contain all things necessary to salvation, so that if time and opportunity do not permit us to avail ourselves of all the advantages which the Church furnishes for the interpretation of Scripture, the unavoidable errors of an honest inquirer will be graciously pardoned. In the second place, it is repugnant to all right principles of reason and religion, to refuse any practicable labor, the certain or even probable result of which will be to ascertain the will of our Maker.—No reflecting Christian can urge such an objection. As well might the infidel refuse on this score to examine the evidences of the inspiration of the Scriptures, as the Christian refuse to examine the evidences of their correct interpretation. In this, as in other cases, we are to be governed not by hypothesis, but by facts; not by the manner in which we think that the Divine will *might* be revealed, but by the manner in which it actually *is* revealed. Now that differences exist as to the meaning of the Scriptures, is a fact of daily experience. Personal infallibility, if any are wild enough to claim it, is yet discarded by all sober men as personal fanaticism; and the notion of a living judge of controversies, when unsupported by proofs, is nothing more than the hollow pretension and plausible boast of a sect. It has pleased GOD to give us no such encouragement of indolence; and since this is so, we are not at liberty to decline the use of any means which he has made instrumental for the clearer ascertaining of his revealed will.

But in truth the labor incident to a right use of the the fathers is often unduly magnified. If the writings of the fathers had been in demand there would be at present no difficulty, even among the unlearned, of forming a satisfactory conclusion as to their general sense and their particular suffrages on many of the still mooted points of doctrine and discipline. If their writings had been in demand, translations would be popular and compilations containing the passages bearing on controverted topics would have been made. We are not aware that a work of the latter kind has ever been made; but the divines of our Church, who well know the strength she derives from the testimony of the fathers, have translated their best and most ancient treatises; and these treatises are thus thrown open to the English reader.

The Protestant Episcopal Church will never worthily improve the talent which has been entrusted to her while she shrinks from, or hesitates to press the appeal to the fathers of the primitive Church. If any have picked up a notion of justification by faith which can only be maintained by skipping from St. Paul to Luther,* it is indeed their policy to refuse the appeal; but no pure doctrine of the Anglican Reformation can be named which will not abide the test. The article on our first page specifies two instances of controversy with dissenters which would be decided by an appeal to the fathers. The remainder to be given next week will furnish a view of the testimony on the further point of Episcopacy. But it is not in our arguments with dissenters only that we derive strength from the testimonies of the fathers. In the controversies with the Romanists, their testimonies are equally explicit and equally in our favor. Only let it be understood that the holy Scriptures are the rule of faith, and let the fathers be acknowledged, not as coordinate authorities, nor, strictly speaking, as authorities at all, but as the best helps and means for ascertaining the sense of Scripture and determining the interpretation of the rule; and then on these premises let the appeal be made to the sense of the primitive Church, and the most important controversies which now agitate the Christian world would be terminated, and a safe model of Christian union would be found in a quarter where it is least looked for by some who make the loudest demands for it.

* "Mr. Knox harmoniously alleges, on the base of a somewhat unexpected concession of Mr. Milner, that, from the end of the first century down to the day of the Reformation in the sixteenth century, the system which stands opposed to his own was unheard of and unrecognised."—*Faber's Primitive Justification.*

BRITISH INDIA.—One of the measures adopted by Bishop Middleton, for the propagation of the Gospel in India, and that from which he anticipated the greatest results, was the foundation of Bishop's College. The sound and indefatigable principal of this institution, the Rev. Dr. W. H. Mill, some time since resigned his charge and returned to England. His departure has called forth from the friends of the Church the strongest expressions of regret, and the most gratifying testimonials of his usefulness. We give below the address of the Bishop of Calcutta and his clergy to Dr. Mill, on occasion of his final departure, "a testimony," says the editor of the British Magazine, "the more striking and valuable from the fact, that the present bishop is understood not to agree with Bishop Middleton or with Dr. Mill on many matters of opinion." The address is signed by every clergyman of Calcutta with one exception. The reply of Dr. Mill will appear in our next.

This address will be read with lively interest by all the friends of missions in our Church, that is, we would fain hope, by all her members, certainly by all those who love the Church of CHRIST, and pray for the enlargement of its borders. As an evidence of the prosperous condition of Christian institutions in India, it suggests also two important reflections: first, that the Church of England is not neglectful of the trust which Providence has especially committed to her, *viz.* the conversion of the Asiatic heathen within her dominions. And secondly, that the means by which she aims to discharge her sacred trust have been, and are likely to be, crowned with far more blessed effects than can reasonably be expected to flow from efforts of a more private or insulated character.

It may be added that the friends of the Church in India have in contemplation to erect a scholarship, or some similar foundation in Bishop's College, as a perpetual testimony of their respect for the labors and character of the late principal.

On the evening of Friday, September 1st, Dr. Mill having been invited to meet the clergy at the Bishop's palace, the Lord Bishop, in the presence of the archdeacon and the greater part of the clergy whose names are subscribed, read to him, in his own name and theirs, the following address:—

To the Reverend William Hodge Mill, D. D., Principal of Bishop's College, Calcutta.

1. The Bishop, Archdeacon, and Clergy, of Calcutta and its neighborhood, have learned, with extreme regret the fact of your approaching departure from amongst them; and are anxious to assure you, that you will carry to your retirement in England the warmest affections and most hearty good wishes and prayers of your clerical brethren, as well as of your numerous other friends in British India.

2. They cannot but reflect with gratitude to ALMIGHTY GOD, on the long course of arduous service which you have sustained, and on the success which has attended your efforts for now more than sixteen years, in a field of service before untried in our reformed apostolical Church.

3. To have been the first principal of the only missionary college connected with that Church in this land of idolatry and darkness; to have opened the several branches of the pious design which was formed by its distinguished founder; and to have witnessed the beginning of the divine mercy in all the various subdivisions of it, is, as we think, no slight subject of congratulation.

4. It seems to us that all the expectations of Bishop Middleton have already been accomplished, so far as opportunities have presented themselves, in this favorite project of that eminent prelate.

5. You have seen the foundation sholarships filled up; you have established a matured course of collegiate discipline; you have reproduced in India the pious usages of daily prayers which distinguish our colleges at home; you have guided and assisted in the sittings of the college council, and its ordinary and extraordinary syndicates. You have sustained and defended the college during its years of probation, difficulty, and conflict; you have beheld a considerable number of your pupils admitted to holy orders in our Indo-Anglican Church. You have the satisfaction of knowing that some of these youths are amongst the most pious and useful of the servants of CHRIST in the southern missions of the incorporated society; whilst in the neighborhood of Calcutta, one of the most fruitful spots of missionary labor has been cultivated by those who had been entirely educated under your superintendence.

6. In the meantime, several other pious students have left the college, and are learning, in the capacity of catechists, those initiatory duties which may prepare them to become candidates also for holy orders.

7. There remained only one division of the original plan of Bishop Middleton to be entered upon—the foundation of a native ministry. This has, under the blessing of ALMIGHTY GOD, to whom we ascribe all the praise in whatever we commemorate, been happily commenced during the course of the last twelve months. A class of native students, themselves converts, with one exception, from Hindoo idolatry, are preparing, under your vigilant eye, for future usefulness, as missionaries, or settled pastors, amongst their fellow countrymen around them.

8. The learned labors which you have, in the mean time, undertaken—though too frequently interrupted by the invasions of disease in yourself or your colleagues, and lately contracted by the narrow means of the incorporated society at home, and their reduction of the number of the collegiate authorities—have stamped the name of Bishop's College on the sacred literature of India.

9. We need not refer to the continued and cheerful aid which you have rendered to learned inquirers in every part of the East. We need not dwell on the series of labors (we might, in some instances, say discoveries,) which you have achieved in the cause of the Asiatic Society. Nor do we advert to that important Arabic version of our incomparable liturgy, which the celebrated Dr. Pococke began, and which you have, after such a lapse of time, completed.

10. We must be forgiven, however, if we dwell for a moment on that which is attracting the notice of oriental scholars, both in Europe and India—your History of the Life of our blessed Saviour, in the sacred Sanscrit language of religion and poetry. This most rare and difficult, and, indeed, unexampled undertaking, we have, many of us, had the opportunity of knowing, is sought for with eagerness by the learned pundits of India. Nor do we think any means more likely to pave the way for a calm inquiry into the nature and evidences of the Gospel amongst the learned classes of Hindoos, than a publication which unites, for the first time, their own admired poetical style, in their own ancient language, as consecrated in their Shastras, with the elementary facts and doctrines of the Christian revelation.

Had you accomplished nothing else, dearest Sir, in India, besides this remarkable work, you would have placed your name, in conjunction with that of the college over which you preside, in the highest rank of oriental benefactors and scholars.

11. We need not say, that we judge it almost impossible to supply your place in many of these respects. Nor can we think of losing you without some feelings of depression. You have, however, been long aided, and your plans will, as far as possible, still be carried on by the Rev. Professor and tutor whom you leave among us; and we trust your successor in the headship of the college may in future years revive our fondest recollections of yourself. We will also severally endeavor ourselves, under GOD's blessing, to aid the beloved institution, which you have so long reared, and do all in our power, according to our several stations and opportunities, to assist its future principal and professors in promoting that union of vital and heartfelt piety, of sound evangelical Catholic Christian truth, of holy discipline, after the primitive platform of our Anglican Episcopal Church, of sacred zeal in missionary enterprise, and solid and deeply-seated oriental learning, in which the permanent conversion of India is, we are persuaded, so intimately involved.

12. With GOD is, as we devoutly acknowledge, all ultimate success. But we trust that he will still be pleased, if we are not wanting to ourselves, to vouchsafe us the tokens of his presence. We trust the college will take lasting root in the soil of Hindoostan. We hope that a body of general students will gradually be added to those who are preparing for the service of the Church. We hope that its catechists and missionaries, together with those of other societies in our Church, will lead the way in the illumination of India; that its native students will constitute the seed plot of an indigenous clergy for our native flocks; that our increasing Christian population, of every class, will be at length nourished by the stated labors of a regular body of resident ministers, instituted and inducted into regular benefices under the patronage of government, and by the munificence of individual benefactors; that endowments of lands and moneys may render the sustentation of the college permanent; that the collegiate authorities may be allowed to confer, like our universities at home, degrees in arts and theology; and that it may finally resemble our English colleges, by being manifestly bound up with the Christian in titutions of the state.

13. But into the future we presume not to penetrate, except by our prayers. Our chief object in this valedictory address is to testify our regard to yourself as to the past.

But in order that we may the better unite both the past and future, we prefer an earnest request, that you would allow your portrait to be taken for us by some distinguished artist, as soon as possible after your arrival at home, that we may place it in a conspicuous part of the Bishop's College, as at once a memorial of our affectionate esteem and regard, and an incentive to your successors to imitate your example.

14. We need scarcely add our earnest hope that your health and happiness may be long continued in England; that you may be soon placed in a position there, in which your talents and acquirements may still be a source of comfort to yourself, and of benefit to the Church and to the world; that your family felicity may be preserved by the health of your most amiable and accomplished lady, who has endeared herself to all our families, and to all the society around her, in so unusual a manner; and that you may be enabled, as we know you will be disposed, to aid the cause of religion and learning in India, by further labors from the press; by the superintendence of translations of the Bible and Book of Common Prayer;

and, generally, by your valuable counsels, as well as by those fervent intercessory supplications which we are well persuaded you will continue to address to the throne of the Divine mercy on our behalf.

Daniel Calcutta; T. Dealtry, LL. B., Archdeacon; T. Robertson, A.M. Senior Pres. Chaplain; Henry Fisher, Junior Pres. Chaplain; W. O. Ruspini, M.A., Fort Chaplain; A. Hammond, B.A., Act. Chaplain, Old Church; J. Macqueen, A.M., Chaplain and Secretary, Kidderpore; H. Hutlon, B.A., Chaplain, Dumdum; J. H. A. Rudd, B.A., Chaplain, Chinsurah; C. Wimberley, B.A., Chaplain to the Governor General, Barrackpore; Josiah Bateman, M.A., Chaplain to the Lord Bishop; A. Garstin, Chaplain, St. Thomas' Church; Timothy Sandys, C.M.S. Missionary; J. G. Lincke, C.M.S. Missionary; J. C. Thompson, C.M.S. Missionary; Daniel Jones, S.P.G. Missionary; James Bowyer, S.P.G. Missionary; Charles E. Driberg, S.P.G. Missionary; J. J. Weitbrecht, C.M.S Miss., Burdwan; W. Greenwood, Tutor to the Rajah of Burdwan; W. J. Deerr, C.M.S. Miss., Kishnaghur; Krishna Mohana Banerja, Missionary on Begum Sumroo's Church Fund; G. U. Withers, M.A., Junior Professor at Bishop's College.

August 31st, 1837.

The following letter was handed to us by a clergyman, to whom it was addressed by a man who had been for several years confined in the state prison, shortly after his release. It is published with no other alteration than the suppression of names. It is but one of many evidences of the excellent practical operation of the present system of discipline adopted in the state prison of this state. To the chaplain it must be highly gratifying to have such evidences of the blessings that have attended his labors, and indeed none can read the letter without sharing the joy that is felt "over one sinner that repenteth." May the reformation be permanent!

"*Worthy and Dear Sir*,—Permit an unworthy man, who in time of affliction has been the comfortable satisfaction of being partially acquainted with you, again to address you. Be pleased, kind Sir, to accept my most sincere thanks for the comforts you were enabled to impart to me, not only in public, but in private conversation, by the assurance of the never-failing mercy of GOD, even to the chiefest of sinners, who will but repent, forsake sin, and believe on the LORD JESUS CHRIST.

Receive my thanks for furnishing us with Prayer-books, and teaching us the great benefits resulting from a sincere use of them. I think the Prayer-book at that time was one means of giving an entire new turn to my mind, and so far establishing it, that I have endeavored to worship with and by it ever since; and I find it one of the most comforting guides to understanding the gospel plan of salvation that I have ever met with, and wish it my constant companion.

Also receive my thanks for your particular attention in furnishing tracts; they were of much service to me in bringing my mind to a decision, that by the assistance of GOD's grace I will aim to "live soberly, righteously, and godly," the remainder of this mortal life. For all these kind offices and efforts of yours, may GOD reward you with imperishable riches both here and hereafter, and I entreat you, Sir, continue your exertions for those immortal souls. I have for some time past been attending the church where the Rev. ——— officiates, and from him I first learned your name, so as to enable me to address you, he at the same time tendering you his sincere respects.

I contemplate ere long, if GOD will, to join myself to the church under his care; may GOD give me the necessary preparation of heart.

With sentiments of high esteem, your unworthy and humble servant, ——— ———

——, *Feb* 19, 1838."

THE PRUSSIAN GOVERNMENT.

His [the Churchman's] whole argument is built on the assumption that, if Catholics were to marry Protestants without receiving the solemn nuptial benediction of the Catholic priest, they would be "living with them in a state which their own consciences and their Church itself declares not to be a state of valid marriage." The Churchman is in error on this point. The nuptial benediction is not necessary to give *validity* to the marriage contract. All that the Church requires is, that the consent of the parties should be given *in presence* of the parish priest, or some lawful clergyman deputed by him.

Now, with respect to Prussia, the Brief of Pius VIII. gave permission to the clergy to be present at the mixed marriages, and to record the same as *valid* and indissoluble contracts, but at the same time they were instructed to declare them unlawful and sinful.—*Catholic Herald.*

Remarks.—Where have we said that the Church of Rome regarded the "nuptial benediction" as necessary to give validity to marriage? Nowhere. We have been careful to avoid the expression. What we have said is, that Roman Catholics believe that matrimony "can be validly administered only by the authority of the Church." The nuptial benediction we have supposed to be only one mode by which the authority operates; the presence of the priest and the passive assistance which he thereby renders, is another mode. So that "the assumption" on which our argument has been built is, that the *authority of the Church* is necessary to give validity to the sacrament. Are we "in error" on this point? If so, we may then see reason to modify our opinion; but if not, we must still think that the conduct of the Church of Rome, in refusing to solemnize the mixed marriages, is more intolerant than that of the Prussian government in requiring them to be solemnized.

Liberty and Law, a lecture delivered before the young men's association, in Geneva, New York, November 8, 1837. By BENJAMIN HALE, D. D. President of Geneva College.

This lecture is throughout clear, judicious and practical; the author exhibits the relation between law and liberty, in connexion with our political institutions, and in its bearing on the present state of the public mind. We give a few brief extracts.

SUBMISSION TO LAW A CHARACTERISTIC OF FREEDOM.

"Let us suppose what may occur in our own country. We enjoy as much liberty, as perhaps is compatible with a good government,—I might say, as much as is compatible with liberty itself. As I have already said, liberty exists by its own limitations—for there is little liberty, where there is no law. Our form of government was adopted in the belief, that among us there was little necessity for the constant apprehension of the strong arm of authority,—that education, religious instruction, and the fixed habits of our people, had made them so far a law to themselves, that the restraints of external law were less needed, and that even the vilest would be sufficiently coerced by the power which a just public opinion would give to mild laws, and an inconsiderable police.

Suppose now, that a spirit of proud independence, unrestrained by right moral feelings, should so get possession of any portion of the community as to lead them to contemn the mild restraints of law, or to take the law into their own hands, and execute their will under the wild dictation of their passions. They might be acting in their own apprehensions, and perhaps in the apprehension of others, who see no deeper than the surface,—in the spirit of freedom; but how would the rights of others be affected? and if by the contagion of a lawless violence, the feeling should spread, where at length would be their own protection? All feeling of safety would vanish. Every man would feel, that the government was too feeble to protect him, in person or in property, and it would soon be discovered, that the outbreak of what at first seemed a high feeling of personal freedom, had persuaded the whole community of the necessity of a stronger government."

LAW ESSENTIAL TO LIBERTY.

"Law is always essential to rational liberty —to that liberty which secures equal rights, and spreads its shield over the weak as well as the strong; and only as the law within us becomes clear, and right, and operative, can the rigor of external law be relaxed. External law may be so extended as to encroach upon liberty,—and when this extension is necessary, so are the encroachments, and not to be complained of, for so far liberty is impracticable.—The law in the mind, on the other hand, that law which binds a man by the impressive sanction of self-judgment and the fear of GOD, is always safe, and is the condition on which liberty may be extended; and when it is perfect and perfectly obeyed, liberty may be without limit—external law will drop its menaces, and remain for no other purpose, but to regulate the forms of society."

ABUSE OF THE PRESS HOSTILE TO LIBERTY.

"This abuse of the press is hostile to liberty. He that follows truth acts freely. He that follows falsehood is enslaved to his error, and to him who has imposed it upon him. The theory of the utility of the press, is that it informs the people, to the end that they may know, and know how to act. The end and aim of a press prostituted to private and party purposes, is to misinform the people, that they may not know, and not be able to follow their unbiassed judgment. The tendency of the one is to freedom, of the other to any thing but freedom."

CHRISTIAN UNION AND FOREIGN MISSIONS.—In our paper of the 10th instant we inserted an extract from a work lately published, with the sympathetic title of "Humbugs," for the abrupt appearance of which we apologized in another column. It was not our intention to vindicate the Church from what the author of "Humbugs" calls Ultra Sectarianism—a charge which we considered of no moment—but merely to exhibit his argument on the subject of missions. The author states the facts correctly. Protestant Christians are divided. His inference also is correct and in accordance with facts, that these divisions are found to be a great and practical hinderance in some at least of the foreign mission establishments. In this way the extract was pertinent to the question put in our editorial remarks, whether American Christians were yet ripe for the effective prosecution of foreign missions? and whether the Protestant Episcopal Church was yet strong enough to make a distinctive impression on foreign nations? It was with a view to this bearing of the extract that we inserted it.—The explanation was inadvertently deferred.

SPONTANEOUS GENERATION.—We quoted some time since a paragraph from the Church of England Gazette, giving an account of Mr. Crosse's experiments in the production of insects. We have never believed in the alleged results of these experiments; but seeing the matter so positively asserted, on respectable authority, we were willing to lay it before our readers and let it pass for what it was worth. Mr. Murray, we think, has very effectually exposed Mr. Crosse and his fallacies.

There is no subject which has been debated with more learning and eagerness, in ancient and modern times, than that of spontaneous or equivocal generation. The reality of it has formed an element in all atheistical hypotheses, and atheists have generally adopted and contended for it. As a *general* rule it may be said that none other than atheists have adopted this theory and that theists have opposed it; but this remark is not true, we apprehend, to the extent supposed by Mr. Murray and the editors of the (London) Christian Observer in their introductory remarks to the extract from Mr. Murray's work which we have taken from the January number of their journal. Admitting the result of Mr. Crosse's experiments to be as he has himself alleged, we are not satisfied that atheism would follow; for the atheist would still have to prove that the chemical and mechanical laws of matter have a necessary existence and have not been impressed on matter by an intelligent Mind. And in point of fact there have been moderns who have allowed the truth, in a limited degree, of spontaneous generation, but who have attributed it to what they call the *spiritus genitalis;* which, however, they ascribe to the omnipotent hand of GOD, and believed to be far above any mere power of matter and motion. Dr. Harvey, a firm opponent of atheism, who discovered the circulation of the blood, is now in our mind. In general, however, it may be said that the theory of spontaneous generation is considered atheistical—whether justly so or not, it will be time enough to discuss when such results as those alleged by Mr. Crosse shall have been satisfactorily established. Among the ancients the great patron of this theory was Democritus, himself an atheist; and among the moderns the same theory has been keenly advocated by Cardan and the followers of Spinosa. The confident assertions of such writers caused the subject during the fifteenth and sixteenth centuries to be most thoroughly investigated; and the result may be expressed in the words of Mr. Ray, "That there is no such thing in nature as equivocal or spontaneous generation; but that all animals, small as well as great, are generated by animal parents of the same species with themselves." This is the result of all past investigations. The question has long been regarded as settled: nor do we believe that the opinion of Boyle and Ray, sustained by the most eminent authorities of Europe, will ever be reversed by the inquiries of modern science. At all events, our adherence to their opinion should never be shaken for a moment until the contrary is sustained by the most conclusive proofs and oft-repeated experiments. The complete exposure of Mr. Crosse and his fallacies should be a lesson to the *carry-away-able* part of the public, not to be diverted by specious pretensions from *established principles*, whether in philosophy, medicine, or theology.

CHURCH IN THE EIGHTH WARD.—A good opportunity is presented for securing, what has long been a desideratum, a church in the eighth ward. A building has been obtained on reasonable terms, and it is hoped that a congregation may be formed. At least there is encouragement to make the experiment. For further particulars see the notice in another column.

TO CORRESPONDENTS.—"A Constant Reader" is informed that his plan has been brought under the consideration of the proprietors of the Churchman at different times, from its first commencement, and has been avoided, from a conviction that it would not generally meet the views of subscribers.

The interesting communication on the subject of "Bells" we had fully expected to appear in this number, but owing to a miscalculation we have been obliged to omit it. It will appear in our next. "M. N. M," "The Mother's Prayer," "The description of St. Peter's Church," and "Crux," shall appear in our next, if possible. "Favonius" is received.

We doubt the expediency of inserting "A. C. T," at present. The further matter which the writer has brought under our notice shall receive attention.

A Sermon preached by appointment of the Rt. Rev. the Bishop, on the 8th of February, 1838, at the consecration of St. John's Church, Salem, New Jersey. By EDWARD G. PRESCOTT, A. M., rector. Burlington, N. J.: J. L. Powell, Missionary Press, 1838.

The plan of Mr. Prescott's discourse has led him to state the purposes for which a Christian Church is consecrated. It is devoted to the worship of JEHOVAH; to the worship of GOD, as manifested in the Scriptures, FATHER, SON, and HOLY GHOST; to the inculcation of such doctrines, and such only, as are contained in the inspired volume: the chief of which are, the sinfulness of human nature, a future and everlasting state of rewards and punishments, the sacrificial death of CHRIST, the belief of a superintending Providence, and the nature and necessity of the sacraments. Each of these topics is touched with a concentration of correct and vigorous thought. We select the following extract, as a fair specimen of the author's style, and as presenting considerations of deep import to the stability and welfare of the Church.

'A third doctrine which the Church maintains is, that of a sufficient sacrifice for sin once offered by our Saviour.

It is against the doctrine of the atonement, that the chief attacks have been made both by open and confessed infidelity, and by that which is yet more dangerous, because it approaches unsuspected as a soldier under the gospel banner. Well may it be the principal object of hostility to the Christian's enemy, since it is the principal object of reliance for the Christian's hopes: since, in the language of another, "if this falls, it falls like a strong man, pulling down with it the very pillars of Christianity." The objection to it is, that the necessity of an infinite atonement would show such a degree of severity in the government of GOD, as must destroy all hope. If whenever this objection is urged, a love of punishing is meant by the term "severity," we deny that a belief in the doctrine conveys any such idea, and we appeal to itself, through which a means of escape from merited punishment is opened, for confirmation of our assertion. If, however, it be only intended to convey the impression that it indicates a degree of severity incompatible with the other attributes of a perfect Being, then we say that it indicates nothing beyond full, equal and impartial justice on his part, which being once denied to be a part of his character, he becomes no longer a perfect Being. Perfection, to whomsoever the term may be applied, can only exist when every good quality is carried out to its greatest possible extent. Shred off from it whichever attribute you will, whether it be justice, or mercy, or charity, or any other, and you destroy its integrity,—let them by any means be united, and it is at once lovely and entire. In the dealings of GOD with man, it is exactly here that the doctrine of the atonement finds its place; it is the connecting link between his infinite justice and his infinite mercy. It assures us of both in his character, and thus establishes his perfection, while at the same time it shows to us a way through which we may receive his pardoning mercy, however our sins would have subjected us to the punishments of his justice.

What is there, Christian brethren, that can be offered to any man in place of a reliance upon the atonement once made for sin by our blessed Saviour? What other such support, amid the temptations of life? What other such source of comfort and strength as life is wasting away? Am I told by some that they want no such doctrine; that they rely alone upon the mercy of GOD, that this is more rational, more in accordance with the character of our Maker? I answer, that it is upon the mercy of GOD too that we rely: that highest, noblest, purest act of mercy, through which it is allied to justice, and thus the humble and repentant sinner is pardoned and restored. Who indeed can prize a mercy which in its earliest operations must prostrate the justice of JEHOVAH? Who, under such a belief can find that stimulus to act right which our depraved nature requires, and which is afforded through a revelation of the consequences of sin? And who in his hour of death, can look back upon his own frailty, and then forward to the tribunal of Heaven, without feeling that this is the only argument which he can offer there for his acceptance and pardon? I beseech you, brethren, by the mercies of GOD, and by your own necessities, let nothing part this belief from your minds; let nothing persuade you to "count the blood of the covenant wherewith you are sanctified, as an unholy thing, and thus to do despite to the spirit of grace." '

EASTERN DIOCESE.—We find in the Christian Witness of last week, the following practical corroboration of the views which we expressed in regard to the late Convention of the Eastern Diocese. Bishop Griswold. it will be seen, intends to present the subject of the election of an assistant bishop, before the Convention of Massachusetts at their next meeting, and propose that an assistant bishop be elected by the Convention of that state, to succeed to the Episcopate of the same, on the demise of the present incumbent. Thus the matter is at length brought into a regular train: and the doings of the late Convention of the Eastern Diocese, have virtually amounted to nothing.

To the Clergy and the People of the Protestant Episcopal Church in the Eastern Diocese.

The undersigned, considering his advanced age and increasing infirmities, has, in a late address to the churches of the Eastern Diocese, expressed a desire that a Bishop may be elected to assist him in the duties of the Episcopate; and it is his request that the expediency of this measure may be considered in all the State Conventions of this the said Diocese. Furthermore, having consulted with many of his brethren upon this subject, and especially with the Standing Committee of Massachusetts, he intends with Divine permission, to present this subject particularly before the Convention of this the said State of Massachusetts, at their Annual Convention, which is to meet in Boston, on the third Tuesday of June next, and to propose to their consideration the question of their proceeding then and there to the election of one to be an Assistant Bishop in the Eastern Diocese, during the life of the present incumbent, and to succeed him as Bishop of the Protestant Episcopal Church in the State of Massachusetts. And it is the further request of the undersigned, that this circular may be read in the hearing of each of the congregations of the Episcopal Church in the said State of Massachusetts, that the people may consider of this subject, and send to the said Convention, to meet in June next, delegates duly authorized to act and vote upon this very important question.

It is also requested that this letter may be read before the Conventions of Rhode Island, New Hampshire, and Maine, at their next annual meetings, and that they will respectively express their opinions and their desire respecting what has been done and what is proposed in regard to the electing of an Assistant Bishop.

ALEXANDER V. GRISWOLD,
Bishop of the Eastern Diocese.

Boston, March 14th, 1838.

CLERICAL CHANGE.—The Rev. Richard F. Burnham, Deacon, having removed into this Diocese with a letter of dismission, from that of Pennsylvania, and been here received, has changed accordingly his canonical residence, and become the minister of Trinity Church, Fishkill, Dutchess county.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

Bishop Onderdonk proposes making a visitation of a few weeks, as follows:—

Third Sunday after Easter, May 6, St. Paul's Church, *Troy*, A. M.; Lansingburg, *Rensselaer county*, 4 P. M.; 7, West Troy, *Albany county;* 8, Cohoes: 9, Waterford, *Saratoga county;* Friday, 11, Hoosick Falls, *Rensselaer county.*

Fourth Sunday after Easter, May 13, Mechanicsville, *Saratoga county*, A. M.; Stillwater, 4 P. M.; Tuesday, 15, Whitehall, *Washington county*, laying of corner-stone and confirmation; Thursday, 17, Milton, *Saratoga county;* 18, Charlton; 19, West Charlton.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county;* Tuesday, 22, Rensselaerville, *Albany county;* 23, Oakhill, *Greene county;* Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county;* 30, Unadilla, *Otsego county;* Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county;* Friday, 8, Marlborough, *Ulster county.*

Trinity Sunday, June 10, Fishkill, *Dutchess county*, ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county*, ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county.*

First Sunday after Trinity, June 17, St. Andrew's Church, *New York.*

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—City of New York. Monday, March 19, laid the corner-stone of the Chapel of the Church of the Nativity, now to be rebuilt after destruction by fire. The address on the occasion was delivered by the Rev. Solon W. Manney, Deacon, the minister of the parish.

MARRIED.

On Tuesday morning at the Chapel of St. Peter's Church, by the Rev. Hugh Smith, rector, the Rev. WILLIAM THURSTON, of Granville county, North Carolina, to FANNY ROBINSON, daughter of the late William Seaman, of this city.

OBITUARY.

REV. GEORGE MILLS.

The decease of this Christian minister, the pastor of the first German Episcopal Church in our country, is an event in which the followers of CHRIST have cause to feel a special interest. And as he was arrested when he had just entered on the fulfilment of important duties, in a new and extensive field of labor; as he illustrated, while he lived, some of the most admirable graces of the Gospel; and as he withdrew from life in the full enjoyment of those precious consolations which he had affectionately urged upon the acceptance of his fellow-men; he thus presents a subject, from which *every one who is to die* may learn a valuable lesson of divine instruction.

In the first year of his ministry as a clergyman of the Protestant Episcopal Church, and in the 44th year of his age, he finished his course, on the 25th day of February last.

He was born at Philadelphia, March 24th, 1794, and educated there. His parents were members of the German Reformed Church; and, brought up by them in the nurture and admonition of the LORD, he experienced in early youth the power of the Gospel, and formed his purpose, by GOD's help, to devote himself to the sacred office of the ministry. The precise period of his first giving up himself to GOD, and the peculiar circumstances of his early history are not distinctly known. But his characteristic traits, from childhood, were humility and meekness. And by the power of perseverance, and the still greater energy of an unwavering faith in GOD's sure promises in CHRIST, he was frequently sustained and comforted, when bolder spirits, with affections less devout, would have been much cast down, if not utterly dismayed.

After encountering and overcoming, by the influences of grace, very numerous difficulties that met him in his progress, he commenced a course of theological studies in the German Reformed Church, under the direction of his devoted friend, the Rev. Dr. Helfenstein. The venerable Dr. Helmuth also, of the same religious communion, was on terms of the greatest intimacy with him, and gave him many marks of his personal attachment. In the year 1825, he became a licentiate of the Synod of Philadelphia; in the year 1829 removed from Philadelphia to this city, took charge of the German Reformed Church in Forsyth street, and continued to be its laborious and faithful pastor, until he withdrew from it, to enter into communion with the Protestant Episcopal Church, a measure, to the adoption of which he felt constrained, after a full and impartial investigation of the subject.

Ascertaining, to his great joy, that a large number of native Germans and their descendants were inclined to adopt the doctrines, discipline and mode of worship of the Protestant Episcopal Church, it was his purpose to devote himself, *with all his powers*, "Geist und Seele" as he expressed it, to the promotion of their spiritual welfare. In August, 1836, a room was opened on the Lord's day, at the corner of Houston and Allen streets, where a Sunday school was formed. Mr. Mills, in the November following, being licensed by the Bishop to act as a lay-reader, conducted the devotions of his 'band of Germans,' using that admirable German version of the Book of Common Prayer, made under the auspices of the royal family of England.

On the first day of January, 1837, the German CHURCH OF ST. TIMOTHY was regularly organized,—the first German Episcopal Church in the United States.

In the Church of the Epiphany, Mr. Mills was admitted to deacons' orders, by the Rt. Rev. Dr. Onderdonk, on the 5th day of March, 1837. He had the happiness to see the corner-stone of his church laid, on the 4th day of October last. But as he wept for joy at beholding that impressive ceremony, little did he think that, not only would his voice never be heard within the sacred edifice to be reared there, but his eyes never see it consecrated to the glory of his Master.

On the recurrence of a pulmonary affection, of which he had several previous attacks, he was taken ill in the month of January last. His frame, at all times delicate, did not long withstand the violence of his disease. His sickness, as he soon discovered, would be unto death. But in the midst of all his busy cares and glowing sympathies, he was resigned to be disposed of at GOD's pleasure, and as might best subserve the cause of CHRIST.

The writer of this notice, after frequent and long interviews with him, in circumstances of great trial and embarrassment, can truly say, that he has never known a follower of our LORD, who more continually recognised the hand of GOD in all things, more uniformly looked for help unto the Holy Spirit, and more steadily kept in view the glory of our heavenly Master. These characteristics, it is said, always marked his preaching, which was plain, direct and practical. JESUS was his great theme; and he strewed no flowers in his people's path, but such as he could gather about the cross on Calvary. The souls whom he had won for CHRIST, was the subject on which he most loved to meditate and converse; and, to the last, the welfare of his congregation was in all his thoughts.

He exhibited upon his bed of death, all his distinctive characteristics, in a memorable manner. To one of his clerical brethren he said, "My heavenly Father's will be done; perhaps he has no more to do with me here, and wants me to be away." "He will no doubt raise up another in my stead." "A great work is to be done among the Germans." "Perhaps," said he, "I may do more for them and for CHRIST, by my death than by my life; for my death may awaken many sympathies in their behalf."

Self-sacrifice was, in an eminent degree, one of the distinguishing traits of his Christian character. And in his zeal for the attainment of the end at which he aimed, he adventured, as it may be thought by some, very unadvisedly, amid those many deprivations, which were of course to be expected. when, with a large family, he was without any stated pecuniary means whatever, endeavoring to gather a congregation and to found a Church. But he had an unwavering trust in the divine promises. And he often said, that GOD would provide for him and his, as well as "den jungen raben, die ihn anrufen," the young ravens who call upon him.

Even to the very close of life, he exhibited this confidence in GOD unshaken. "My heavenly Father has watched over me and my Church thus far," said he, "and has added friend after friend to our cause, and I know he will not now forsake us."

To one of his clerical brethren, the writer of this notice, he spoke much of his joy in believing; and to another he observed, "I can I think adopt the words of the apostle, and say, to me to live is CHRIST, and to die is gain."

On Saturday, the day which preceded his departure, he spoke with difficulty and with pain, and therefore spoke but very little. Yet when the holy communion was administered to him, at 10 o'clock at night, by the Rev. Dr. Bayard, he said that he received the greatest consolation from that blessed sacrament. Until a few moments before he breathed his last, he continued to be sensible. His *wife and seven children* he gave up to what he called GOD's "good promises" to the widow and the fatherless, believing that the friends of CHRIST would not suffer them to want.

On Sunday morning, Feb. 25th, at a little before ten o'clock, he said with a dying feeble whisper, to his afflicted wife, "I am now going home." The Church bells, throughout the city, soon assembled all our congregations. And just at half past ten o'clock, while they were beginning their devotions upon earth, his body gently fell asleep in JESUS, and his soul entered into the spiritual world, to take part in the employments of CHRIST's people there.

On Tuesday afternoon, Feb. 27th, the impressive funeral service of the Church was performed over his remains, in St. Mark's Church in the Bowery. And there the voice of his beloved "Father in GOD," which had pronounced over him the solemn ordination service, not a year before, was heard committing his lifeless body "earth to earth, ashes to ashes, dust to dust." The Rev. James C. Richmond, one of his best friends, who occasionally preached for him in the German language, and has ever manifested a special interest in his success, took part in the performance of the funeral service; and on Sunday last, March 11th, pronounced at the Church of the Epiphany, a funeral sermon in the German language, on 2 Tim. iv, 6, 7, 8, in a forcible and impressive manner portraying the departing believer's triumph in the hour of death.

In recording the demise of the first officiating minister of the Protestant Episcopal Church in our city, who has died during the episcopate of our present diocesan, we would offer the ejaculation: May the next who is to follow him be as full of humble resignation and of "holy hope;" and may all they who love their pastors, profit *while the opportunity is given them*, and be prepared, with our lamented brother in the LORD, to die the death of the righteous, and let their last end be like his. X. S.

Died, in this city, on the 16th instant, WILLIAM HENRY, only son of Rev. Lot Jones, aged 6 years and 2 days. The following lines were addressed to the afflicted parents, on the mournful occasion, by a long tried frend:

Wounded, bleeding parents, weeping
O'er your earthly treasures lost;
Think not of the body, sleeping,
Cold and mouldering in the dust!

Think not of the ties thus sundered,
Never here to reunite—
Of your household casket, plundered
Of a gem so pure and bright!

Rather, let your chastened spirits,
Bowed to heaven's supreme behest,
Think of him who now inherits
Painless, sinless, perfect rest!

Think—the privilege of sending
Angels to that world so fair!
Then, in glad submission bending,
Bless Him that your lost one's there.

Lost? oh! no—but found for ever,
Never to be lost again:
Rescued, by peculiar favor,
From a world of sin and pain.

Raised to seats of heavenly glory,
Equal to the angel throng,
Hear him tell redemption's story
In his rapturous endless song.

Cease, then, cease your sad complaining,
Let your inmost souls submit;—
Soon shall you with him be reigning,
Crowned and throned at JESUS' feet. W. C.

Died,—At Stony Brook, Long Island, on Monday, the 12th inst. after a short illness, Mrs. Marion Sherman, wife of Mr. Chauncey Sherman, in the 28th year of her age.

CALENDAR.

MARCH.

25. Fourth Sunday in Lent, and Annunciation of Virgin Mary.

APRIL.

1. Fifth Sunday in Lent.
8. Sunday before Easter.
9. Monday before Easter.
10. Tuesday before Easter.
11. Wednesday before Easter.
12. Thursday before Easter.
13. Good-Friday.
14. Easter-Even.
15. EASTER-DAY.
16. Monday in Easter-Week.
17. Tuesday in Easter-Week.
22. 1st Sunday after Easter.

NOTICES.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

A sermon, being the fourth of a series to be delivered monthly during the season, will be preached before the Young Men's (Auxiliary) Education and Missionary Society, on Sunday evening, 25th instant, in St. Thomas' Church. Service to commence at half past seven o'clock. A collection will be taken up in aid of the funds of the society. This congregation, and young men in particular, are requested to attend. Preacher, Rev. Smith Pyne.

CIRCULAR.

The building heretofore known as the 2d Associate Presbyterian church, at the corner of Prince and Thompson streets, will be opened on Sunday morning next, 25th March instant, with the approbation of the Bishop of the diocese and the neighboring clergy, for divine worship, according to the usages of the Protestant Episcopal church, under the pastoral charge of the Rev. Dr. Seabury. Service to commence at half past 10 A. M. and half part 3 P. M. until further notice.

A Sunday school will be opened at the same place, at 9 A. M., should sufficient encouragement offer. All persons desirous of aiding the above objects are respectfully requested to attend.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 14th instant, has received the following contributions:

By the hands of the Rev. John Owens, rector of Trinity Church, Washington city, a donation from F. S. Key, Esq.—$25. By the same hands, "offerings" of the Sunday school of Trinity Church, Washington city—$7. By the hands of George Cleaveland, Esq. receiving agent at Mobile, by him received from the "Society for the promotion of Christianity of Christ Church, Mobile," and placed in the hands of the domestic committee for disbursement in Alabama—$250. Proceeds of sundry small bills taken at various times in New York, and converted into available funds, by Rev. Mr. Carden when in Baltimore—$10. Sunday "offerings" for domestic missions, by Mr. Samuel C. Nichols, of Sing Sing, N. Y., per Swords, Stanford & Co.—$2 50. From Mrs. Sarah Nichols, by the same persons and for the same use—$1. By the hands of the Rev. M. T. C. Wing, receiving agent at Gambia: received from St. John's Church, Zanesville, Ohio, for domestic missions—$14. By the same hands, from St. Luke's Church, Granville, Ohio, for the same purpose—$3. In an envelope, addressed to Swords, Stanford & Co., "For domestic missions. with the prayers of the giver."—$1 25. Total receipts, $313 75.

March 21, 1838 JAMES SWORDS, Treasurer.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

Received by the special agent:

From Miss C. E Ryckman, Wilmington, N. C., $4. From a few individuals of Bristol Parish, Va., $17 25. In redemption of pledges at Petersburg, Va., $5. Contribution from Christ Church, Baltimore, $100. From Dr. W. J Birkey, Philadelphia, $5. In redemption of pledges from St. Andrew's Church, Philadelphia, $16. Total, $147 25. JOHN W. MITCHELL, Treasurer,

March 20, 1838. 28 Ann street.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber very thankfully acknowledges the receipt of the following donations:

From a lady, for the benefit of the Daily Infant School No. 1, $1. From a gentleman, for the same, $1. From "a friend to the infant poor," $5. Total, $7.

E. B. KELLOGG, 401 Hudson street.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following amounts, by the hands of the agent:

From St. George's Church, Flushing, by the rector, Rev. Mr. Goodwin—$10. Robert Ray, Esq.—$5. Mrs. J. A. Herrick—$5. Several annual subscribers—$56. Total, $76. THOMAS BROWNING, Treasurer,
77 Maiden Lane.

The Treasurer of the City Mission Daily Infant School No. 1, takes this opportunity to correct an error which occurred in her acknowledgment in the Churchman of the 10th of March instant. Instead of "By Miss L. Haight, from a friend, *three* new garments," read—By Miss L. Haight, from a friend, THIRTY new garments.

LAVINIA H. BLUNT.

March 20, 1838.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt, by the hands of the agent, of the following contributions:

From the Bible, Prayer-book and Tract Society of the Theological Seminary, $9; from St. George's Church, Flushing, by the Rev. Mr. Goodwin, rector, $10; from Richard Rya, Esq., $5; from D. A. Cushman, Esq, $3; from Lewis Phillips, Esq, $2; from sundry annual subscriders, $19. Total, $48.

THOMAS BROWNING, Treasurer,
77 Maiden Lane.

CITY MISSION.

The subscriber, as missionary at large, with great pleasure and gratitude, would acknowledge the very liberal donations which he has received from the benevolent, for the benefit of the poor. Thus far he has been enabled to relieve the many cases of sickness and distress with which he comes in contact in the performance of his duties as missionary at large. But now his funds are nearly exhausted, while his list of sick and destitute is enlarging; and unless the benevolent assist him with their aid, he will have to visit many cases of distress, in its worst forms, without the means of doing any thing temporally towards its alleviation. As the greater part of the cases of distress which he is called to visit is produced by sickness or the want of employment, and not by the severity of the weather, he confidently hopes that the friends of the poor will still continue that friendly aid by which he has hitherto been cheered and sustained in his labors amid scenes of misery, and enabled to gladden the hearts of the sick and the destitute.

Any donations will be thankfully received, by the agent of the Protestant Episcopal Press, 28 Ann street, or at the residence of the missionary, 341 Pearl street.

ALEXANDER FRASER.

March 20, 1838.

CITY MISSION SOCIETY.

The Treasurer of the New York P. E. City Mission Society acknowledges the receipt of the following sums since 1st March:

From A. S. Humersley, $20. From collection in the Mission Church of the Holy Evangelist, $21 47. By the hands of A. Norrie, from Robert B. Minturn, (ann. sub.) $50; from C. Durand, (ann. sub.) $10; from S. B. Graves, (donation,) $25. Total, $126 47.

LEWIS PHILLIPS, Treasurer,
54 Wall street.

PRESS DEPOSITORY.
No. 28 ANN-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending March 22, from the following persons, viz.

Wm Davis; N S Wheaton; S J Johnson; E M Griffing; Rev Jno Brown; H & Wm A Barber; Postmaster, Cedar Town; Rev S G Bragg; R Maynard; C Stimpson, 2; Rev Wm F Walker, 2, 1 remit; Postmaster, Harris' Lot; Rev J D Smith, remit; Postmaster, Philadelphia, Pa.

Received by the Gen. Prot. Episc. S. S. Union.

Hugh D Evans, remit; E W Hamblin, remit; Rev J Chapman; Robt Graffin; Rev B Hutchins; Postmaster, Nashville; T Latimer; R S Adams; Rev John Brown; A E Miller.

Packages forwarded by the Prot. Episc. Press and Episc S.S. Union, from March 16th to March 22d, inclusive.

Henry and Wm A Barber, 1 pkge, Newport, R I, steamboat Massachusetts; A E Miller, 1 pkge, Charleston, S C, ship Niagara; Rev N E Cornwall, 1 pkge, Southport, sloop Ganges; Chas Stimpson, 1 pkge, Boston, sent C S Francis; S C Nichols, 1 pkge, Sing Sing, sent S Wood & Sons, Pearl st; Richard Maynard, 1 box, Mobile, brig Orion; Hugh D Evans, 1 pkge, Baltimore, Ma, schr Carolinian; H H Roth, 1 pkge, Norwich, Conn, steamboat Bunker Hill; S Jones, 1 pkge, Edenton, N C, Collins, Keese & Co.

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del., obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del.; and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.

March 20, 1838. 3m

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr. and Mrs. Bleecker, of Sing Sing. Its healthy situation, commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

TERMS—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

EXTRA CHARGES—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. GEORGE W. BLEECKER, Principal.

March 17. 8t

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c at present used in the institution, will be sold cheap, and the house may be bought low, or hired at a very moderate rent.

For the address of the advertiser, apply at the office of The Churchman, 28 Ann street.

March 12. tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.

Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

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POETRY.

For the Churchman.

SACRED MELODIES.—NO. I.

Thou art our Father, O our God,
Though we are wayward sons to thee;
A father's is thy chast'ning rod,
And tender e'en thy chidings be.

But oh, thy mercies! who can tell
What blessings on his life are poured;
Who dream his grace, or fancy well
The loving-kindness of the LORD!

Bless'd LORD, I ne'er will doubt thy might,
And in thy love my trust shall be:
The lily's bloom, the swallow's flight,
Are joy, and hope, and life to me. A.

For the Churchman.

COLLECT FOR THE SECOND SUNDAY IN LENT.

ALMIGHTY GOD, who seest that of ourselves
We have no power aright to help ourselves,
Keep us, both in our bodies outwardly,
And in our souls, that we may inwardly
Defended be from all adversities,
Which either to the body may arise,
Or evil thoughts, which may assault the soul
Through JESUS CHRIST, we pray, who's LORD of all. MEM.

COLLECT FOR THE THIRD SUNDAY IN LENT.

We beseech thee, in mercy, ALMIGHTY LORD GOD,
Look down on thy servant, who humbly to thee
Do make known, in faith, their most hearty desires,
And stretch forth the right hand of thy majesty,
To be 'gainst our enemies our sure defence,
Through CHRIST JESUS our LORD, who is one GOD with thee. MEM.

COLLECT FOR THE FOURTH SUNDAY IN LENT.

Grant, we beseech thee, O ALMIGHTY GOD,
That we, who for our evil deeds deserve
Most justly to be punish'd, may yet,
By comfort of thy grace, which can preserve
The soul from sin, relieved in mercy be,
Through CHRIST our LORD and Saviour, one with thee. MEM.

MISCELLANY.

A LETTER DESCRIPTIVE OF CAMP-MEETINGS IN DELAWARE.

(*Concluded from page 4.*)

NEW CASTLE *Delaware, Oct.* 19, 1837.

In the first place, there appears to be a general expectation, that this excitement will take place at the times referred to. When the sermon closes, all is still and quiet, the clergymen raise the alarm, and it appears to be perfectly well understood by all the Methodists, who are at once prepared to commence in the great work. The women begin shouting and crying, the men exhorting and praying, and all singing. Wherever you turn, the tears are flowing, the prayers ascending, the hymns are singing, the shouts are ringing, the groans are issuing, the threats are frightening, the entreaties are grieving, and the importunities are vexing. As this is the case, you need not wonder that all is soon confusion, and that nearly all are soon partakers in the general alarm. The feeling of sympathy is too strong, in many cases at least, to withstand so general an assault. Observing all in tears about them, and hearing so much confusion, many at once partake of the same feeling, and it spreads like a contagious disease from one to another. After those, who the Methodists say are seeking religion, have commenced crying and hallooing, they seem to be compelled by necessity to keep it going. In the first place, they are made to believe that they cannot be converted unless they continue to shriek and cry, and in the next place they are surrounded by those who will not let them rest a moment; and another thing, it is the custom, and they must follow that (or it would be considered sacrilege.) Thus they are compelled by fears, by importunities, and by force of habit, to continue these distressing noises, however cumbersome they may be to them. While in this situation, they utter groans which appear, in many cases, to proceed from no distress of body or mind. They make use of expressions, to which it appears thought could never have given rise, but which are used only to prevent that silence which should never prevail on a camp-ground, and more especially where these mourners are. I do not intend to say that these people are not sincere, for I doubt not but they verily think they are doing GOD service. They seem to be infected by a general panic, if I may so express it; or, it may be styled a periodical disease. What appears to be a strong argument in favor of this opinion is, the momentary impressions made upon the minds of many who are engaged in this excitement. Many of those who profess to be converted in these revivals, and some even who shout the loudest soon sink into a state of indifference, and finally become as hardened as ever. There are others, who are subjects of nearly all these revivals. When the season comes round for the excitement to commence, which is generally about this time of the year, they will always be found engaged and making professions to get religion, while at other times they will continue as careless as the most hardened sinner, and make no pretensions to religion. This is not the case with all, for there are many who continue faithful Christians through life; but, in general, I believe those who shout the least are the most consistent. I do not say that this is always the case, for the habit is so common here, that it is considered the duty of a Christian, which, as a matter of course, would lead the most pious to engage in it. I have not extended my remarks so far as I wished, but space forbids that I should write more. I will close by saying, that in comparing these proceedings with the only true test, the word of GOD, they appear inconsistent. I can find no authority for all this tumult in the Bible. All acts of devotion and religious worship are there represented as orderly, solemn, awful, and reverential. It is true, that St. Paul, while on his way to Damascus, saw a great light from heaven and was struck to the earth; but this was a miracle, and all with him beheld the same, while here we have no supernatural appearances, neither can I see but little similarity between his case and those I have been describing. He saw a light from heaven, which caused him to fall prostrate to the earth, and the only words he uttered, after he saw it was the LORD's doings, were, LORD, what wilt thou have me to do? An humble, yet fervent petition, presented in a calm and reverential manner. There are no groans, no lamentations, no distortions of the body; it is a calm and humble submission, accompanied with only one anxious inquiry, LORD, what wilt thou have me to do? Neither do we read of any shouting, or clapping of hands, or jumping; he obeyed the commands of GOD, and went his way. I must now close this subject, although my feelings would urge me to say more. It is an important, it is a solemn subject; and one in which I feel deeply interested. It is one which should arrest the attention of every Christian; for if this is the true spirit of religion, if these are the means to be used to convert the world, it is highly important that they should be informed on the subject and commence in the work. But, on the contrary, if this should not be the case, it is equally important that all should engage in suppressing the delusion, and removing the error which has taken so powerful a hold on the minds of the people in various parts of this enlightened and happy land. E. W.

Dear Sir,—I here enclose you the copy of a letter which may be worth your reading, if you are an advocate for noisy meetings; indeed, the best comment I see against declamatory preaching, and noisy meetings, may be found in the Christian Advocate and Journal, of the 10th November last, copied from the Southwestern Christian Advocate, and is as follows.

"Mr. Editor,—I have recently been trying to come at the general principle, why little things make more noise than large ones; and I think I have found the solution. Whoever may doubt the truth of my hypothesis, I am sure you will not, so long as you have to pour over the turgid and grandiloquous communications of your worthy correspondents. It would be at least charitable to suppose the reason to be found in an effort of nature to maintain equality, and, consequently harmony throughout all her borders; the effects of which may be traced through all the ramifications of animate and inanimate creation. It is a well-known fact, that there is a general tendency among men and things to outstrip each other. Now, to avoid any evil dissatisfaction that might result from this tendency, nature seems to have stamped silence, either upon the organs or dispositions of large things, while little ones are blessed both with organs, and an unconquerable propensity to use them.

"The principle holds equally good with the inanimate part of creation; for, while you stand pensive on the banks of the Mississippi, and watching it roll onward to the ocean in silent majesty—feasting your soul upon the sublimity of the scene, your delightful soliloquy is interrupted by the noise of an insignificant rivulet, rushing over the rocky surface of the adjacent hills, with an impetuosity, as though determined to overflow the banks of the stream, into whose broad bosom its few drops are deposited. Who would doubt its ability to make a noise was the only circumstance about its existence that brought it into notice on that occasion, and thus compelled you to acknowledge that it was water too.

"The same principle operates among the dumb part of animate creation, even among the fish of the sea; for while the leviathan swims deep in profound silence, the little ones keep a constant noise and ripple upon the surface; and to convince one beyond all doubt that they do exist, they will occasionally exhibit their glittering scales, by flourishing out of their proper element, and thus compel you to acknowledge them to be fish."

The writer, after showing that the same rule holds good among the fowls and insects, passes on to the beasts of the field, and says, "That the huge elephant, which prowls over the forest like a moving mountain, does not make as much noise, in proportion to its size, as the open-backed locust, which is little else than noise and substance. But, for this precious gift of Heaven, many of the smaller things in creation would never be seen or heard; and oh, how mortifying!"

To this catalogue of noisy little things, we may add a man of little knowledge, who has too much ignorance to see his own defect, and too much pride to be taught it. "He is proud," says the apostle, "knowing nothing, but doating about questions and strifes of words," he is under a necessity, as it were, to cover nonsense with froth, and ignorance with noise. Oh, how he is to be pitied! But enough; we shall now take a brief view of the big meeting at Milford, in September last.

The excitement lasted for several days, at some times exceedingly boisterous. Preparations were making for several weeks before it commenced; friends and neighbors were put in expectation of meeting each other at the *protracted meeting;* leaders of classes, or subalterns of both sexes, must have their eyes fixed on this game; youths of both sexes came with innocent and warm hearts to hear preaching, and I hope to be edified; a sermon was given, and a prayer—all which was very good, when the "decoy-ducks," being scattered through the house, having once got the young and unwary into the coop, at first commenced a moderate quacking; or, to speak more intelligibly, moaning, until they all came up to the notch. At this moment, one gives a squall, and tumbles down; a general cry is made, "Glory be to GOD—there is a shout in the camp,"—the storm becomes louder and more dissonant. The young ladies and gentlemen at first appear astonished; the preacher came out of the pulpit, and ran up and down the aisle, clapping his hands, and crying, or affecting to cry; others were fixing the benches for the mourners, while all the leaders kept up the shout, lest the people should get a moment to think. Nearly the whole congregation caught, in a greater or less degree, this "*strange fire from the altar,*" and joined in with the shout; some laughed, some cried, as the vapor took them; the young girls would cry, "ha, ha, ha, —I know I have got religion,—only say glory,—I can say glory,—you can say glory,—ha, ha, ha,—glory, glory,—we all can say glory now;" with a great deal of jargon like this. All was excitement, and you must bow down and worship *this image*, or be held as irreligious; storekeepers, or storekeeper's wives, must appear on the occasion, to secure their fall business, for no business could be done with the wicked. The pious exhorters used wretched eloquence and very bad manners on these occasions. Only suppose a young man, with a sanctified look and an impudent familiarity, to take hold of other people's wives and daughters by the hands, squeeze them, and, looking in their faces so killing, saying, "Sister, dear, won't you take religion?" What woman would not understand that? Who would not cry glory, glory? At length the confusion became so as to beggar all description; the negroes struck the colors, and gave up the shout, standing aghast, with looks of silent wonder; the little boys and girls joined in the squall. This kind of vulgar fanaticism was most violent during the night, and when sober Christians were sleeping. About two o'clock A. M., they were awoke by the weeping, and wailing, and gnashing of teeth of these new converts; or, the hysterical laugh. This kind of religious buffoonery is what we call "*getting religion*" in Delaware. Before the fever is subsided, it sometimes happens that the preacher preaches the ladies (chiefly orphans and widows) out of conceit with their jewelry; and, I am informed, preaches them into his pocket, for pious uses, or his own. But we have cause to rejoice, that *getting religion* is only a summer or fall complaint; it is seldom known in the winter or spring:—it is no part of piety, because no such language is to be found in the Bible as *getting religion;* it is a cant phrase.

The benefits arising from excited meetings may be more impartially considered by taking a view of the mad-houses first; but one poor woman of South Milford remains crazy. I expected they should have a great many more; a premature birth, and a total disowning of the sheep of CHRIST's flock, that were not *tarred with the stick*, that the new converts used—thus, some of the children look on their parents as devils, and some parents look on their children as devils, and this is the love that abounds. But this is a small objection in comparison to others, that should be made to excited meetings, when we consider that to these meetings may be traced the origin of Lynch laws. Excitement is preached from the pulpits. Excitement must carry every thing before it. Heaven itself must be won by excitement. Is it to be wondered at, that the irreligious will have recourse to the same excitement to carry their measures? By no means. When excitement begins at the house of GOD, where may we expect it to end? Were the Lynch laws known before excited meetings became general? A close observer will say, they were not known. When a man speaks against moral preaching, and that from a pulpit, he ought to be watched by the constable; he is a dangerous member of civilized society: for what may we expect society to come to, without morality? and the purest morality must be had from the Gospel, and no where else. The Gospel of CHRIST JESUS no where recommends excitements, it is the Gospel of peace and good will towards men. But the muster of the converts after an excitement, and the giving in of their experience, is a very ridiculous history, which I shall not enter on at present, though I might give you some histories truly ridiculous. I shall close with assuring you, that these midnight meetings open a door for lewdness and all manner of licentiousness, whether the people avail themselves of these opportunities or not; and if they do not, it shows more prudence in the people than in the teachers, who "lead them" thus "into temptation;" nor will I speak of the vulgarity of shouting through the streets at midnight, practised (I am sorry to say) by some females. This requires only to be told, to make even the actors blush, if they have not lost all sense of shame. Yours truly,

A FRIEND TO GOOD ORDER.

P. S.—The writer hopes he may not be misunderstood; his object is not to insult any person, but to improve society, by placing things in what he considers a proper light. And further, when the public is informed that the preachers on these occasions, as on nearly all others of religious excitement, chose out the peculiarities in the worship of other Christian denominations, giving them a ridiculous cast, in order to hold them up to public scorn, as having no proper sense of their duty towards GOD or man; for instance, those who read their sermons were represented as having no religion, but reading their lessons like school-boys—as being afraid to mention the name of hell to their hearers, but saying, "If you do not repent you shall go to that place which I will not name to so polite a congregation as this;"—and being opposed to shouting in their congregations, they were represented as unfit for heaven, "when the angels and the redeemed were continually shouting glory," &c. &c. Thus, under the name of religion, would they destroy all religious liberty but their own. It will, therefore, I hope, give no offence if other Christians give this small example of the revival at Milford.

A FRIEND TO ORDER.

From the Colonial Churchman.

THE SOLDIER'S FUNERAL.

I had promised to accompany a few friends to a small cottage in the west of England, whither the inhabitants of an adjacent seaport occasionally resort of a summer's afternoon, to take tea, and generally with their children, who were accustomed to regard a visit to that retired spot as a great treat. We dined early, that we might have the more time to enjoy the beauties of creative beneficence, which were most lovely and cheering. The air being sultry and oppressive, we resolved to proceed by water, intending to return home through the fields and lanes; and after sailing in the harbor, we passed a well-known lake, and soon landed at the cottage.—Early as we thought we were, we found, on our arrival, that one or two parties had preceded us, and had reaped the advantage of being betimes, by having secured the best accommodations provided for the reception of visiters.

We had scarcely time to contemplate the beautiful scenery around, when the sound of bugles fell upon my ear, and, for the moment, arrested my attention. Imagining it, however, to proceed from the garrison barracks, at no great distance, I gave no heed, but endeavored to improve to my own edification those feelings of gratitude and praise which country scenes are calculated to awaken in every reflective mind toward the gracious and beneficent Author of them. Presently my musings were interrupted by the same sounds wafted upon the light air towards the west, where I stood. I hearkened for a few minutes; the music was serious and impressive, but its sound soon again receded, and presently it ceased. Suddenly I was again aroused by nearer and louder sounds of the same sacred melody. I listened: the air was mournful and solemn, and as I stood revolving in my mind the occasion of it, a slight gust of wind brought it full on my ear, and I instinctively exclaimed, "*It is a soldier's funeral.*" It was even so; for as I continued to look towards the quarter whence the sound proceeded, the mournful procession just then turned a corner of the road, and came in sight, marching with slow and measured step in the direction of the burial-ground, of which, by getting upon a bank close by me, I had a distinct view.

The firing party, with arms reversed, preceded by a serjeant with a small piece of crape tied round his halbert, led the way; then followed the buglemen, who upon entering the ground ceased to play; afterwards came the body borne by six comrades of the deceased and supported by four corporals, who held the pall. On the coffin lay the hat, belt, and bayonet of its unconscious tenant, and about twenty of the core closed the whole. It was a humble but affecting scene! No relative was there to show the last act of affection for the departed man. No parent, no wife, no brother followed the corpse to its long home. All, all were absent and far away! ignorant of thy latter end, or perhaps already inhabitants of the "house appointed for all living," and, like thyself, entered upon another and eternal state of existence!

The man of GOD now approached, and the whole party drew near to the narrow cell. Every head was now uncovered, as the clergyman clearly and solemnly read the heart-thrilling service of our Church. A lark just then mounting over their heads and warbling its Creator's praise, seemed to mingle its carol of thankfulness with the solemn tones of the venerable minister. A significant emblem! which, together with the affecting and instructive lesson of mortality, conveyed a most striking and deeply-impressive comment upon the words of heavenly wisdom, "Set your affections on things *above;* not on things on the earth." The rites of sepulture were soon performed; the coffin lowered into the ground; the solemn words, "ashes to ashes and dust to dust," had been uttered; the usual military honors of firing three volleys over the body were concluded; the men fell into their ranks, and marched away; the horsemen had disappeared; and the boys, jumping from the wall, hastened to the grave, to catch, if possible, a glimpse of the coffin ere the earth, which the sexton was fast filling in, shut it for ever from the eye of man. Soon youthful curiosity was satisfied, and withdrew from the mournful sight; and, before another quarter of an hour had passed away, the old man had finished his work, and closed the scene, by shutting the gate of the graveyard, and had departed to his home. All now was silent and solitary as before; and the only change was, that the earth had received within it another portion of itself, safely to retain the deposite till that eventful hour when the trumpet shall sound; the dead be raised; the judgment set; the books be opened, and another book, which is the book of life; and now the lifeless clay, reunited to its immortal principle and companion, shall receive its final award, either of everlasting bliss or endless wo.

From the scene which I had been contemplating my thoughts were involuntarily directed to the affecting and awakening questions of the afflicted patriarch, "Man dieth and wasteth away; yea, man giveth up the ghost, and *where is he?*" Ignorant as I was of all information respecting the individual whose obsequies I had just witnessed, I could only relieve my mind of its anxieties for his eternal welfare by endeavoring to indulge an unfounded and uncertain, and consequently unsatisfactory hope, that in his day of grace and probation he had earnestly sought and found mercy through the blood of the Redeemer, and had now obtained an inheritance in the kingdom of heaven.

And where, oh, where wilt thou hereafter be? Pause and reflect. Hastily dismiss not the momentous inquiry, on which hangs thine eternal weal or wo. Enter thy closet, and there, as in the presence of Him who searcheth the heart, realize to thy thoughts the moment of thy departure, thine entrance into the world of spirits, thy future, thine unchangeable portion throughout eternity, and ask thyself, am I prepared to meet my GOD?

From Dr. Brett's Discourses.

TRUE MODERATION.

Let your moderation be known unto all men.—*Phil.* iv. 5.

Moderation being a virtue which has of late years been wonderfully cried up, and continually in the mouths of some, who glory in nothing so much as the name of *moderate men*, and who are continually pressing this portion of Scripture upon all zealous members of the Church, as if our zeal for our most excellent religion was not to be reconciled with this precept of St. Paul, I think it very requisite that we should consider what is the true, natural, genuine meaning of these words, and the duty required by the apostle in this text. In order to which I shall show,

First, What moderation is, in what sense it is a virtue, and in what it is not so. And,

Secondly, How it is to be made known.

I. First, Then we may observe that *moderation* is a word not to be found in our English Bibles, except in this one place, where some will have it, that it is not well rendered, as not answering the true sense of the original. But I design not to find fault with the translation, or to quarrel with the word, which I think a very good one, if it be rightly understood. And I am persuaded the best way to understand it may be, to consider how our translators have rendered the original word here used in other parts of the New Testament. Acts xxiv. 4, we find it translated *clemency;* 2 Cor. x. 1, *gentleness*, and 1 Tim. iii. 3, *patience*. And in the Old Testament, Ps. lxxxvi. 5, where the same word is used in the Greek, we find it rendered a *readiness to forgive*. The Latin translations, as the Vulgar Latin, Arias Montanus, Beza and Tremelius, rendered it by such words as signify *lenity* or *mildness, equity, modesty* or *humility*.—And I take it that our word *moderation*, as it signifies a virtue, and as it is to be understood in this place, comprehends all these. So that to say, "Let your moderation be known unto all men," is the same as to say, behave yourselves towards all persons, that whosoever you have to deal with may find you to be kind, gentle, patient, ready to forgive, mild, equal, modest, and humble. But certainly there is nothing in the whole Scripture that can give a color to that construction, which those, who pride themselves in the name of *moderate men*, put upon this excellent precept: who make the moderation here recommended by St. Paul to consist in having a moderate opinion for all religions, and to believe it an indifferent thing, whether a man goes to this church, or to that meeting-house. To think Episcopacy and an Episcopal clergy a good political institution for some times and some countries, and what may be borne and complied with as long as it cannot be remedied; but that no man has any obligation in point of conscience to submit to this ecclesiastical government; but that, if he dislikes it, he may occasionally or altogether separate from it, and choose what pastor he pleases for himself; and he that blames him for so doing, is a man, they say, that wants moderation, and has no regard to this precept of the apostle. In short, the *moderation* so much cried up at this time consists in believing all religions called Protestant to be agreeable to the institution of CHRIST, though they neither administer his word or sacraments according as he has appointed, nor believe those articles of faith which he has taught in the Gospel. If we will be moderate according to the moderation in fashion, we must not condemn those who deny our Saviour's divinity, as the Socinians; those who refuse baptism to infants, and deny the soul to live when separated from the body, as the Anabaptists; nor those who reject both the sacraments of baptism and the Lord's supper, and renounce the LORD that bought us, and redeemed us with his blood, believing in no other CHRIST but an imaginary one within themselves, as the Quakers; nor must we call these persons heretics; neither may we censure those other dissenters who renounce Episcopal government, and contemn the orders and service of our Church, setting up for themselves teachers according to their own fancies, and separating themselves from our communion, as the Presbyterians and Independents; nor may we call these schismatics. If we will be the fashionable *moderate men*, we must believe all these are in the right way to heaven, at least we must not tell them that they go wrong. No, if we do, we are high-flown, and want moderation. But I must take the liberty to say, that such a moderation as this is so far from being a virtue, that it is a shameful vice, and therefore cannot be the thing which the apostle recommends in the text. For neither CHRIST, nor any of his apostles have any where taught us to be indifferent or lukewarm in matters of religion, but the quite contrary: we must be zealous and earnest, both to preserve the faith and the unity of the Church; and that not only at some certain times, and on certain occasions, but at all times, and on all occasions, for so this very Apostle St. Paul, who recommends moderation to us in the text, has elsewhere taught us: "It is good," says he, "to be zealously affected always in a good thing, and not only when I am present with you." Gal. iv. 18. If therefore faith and the unity of the church are good things, here is a plain recommendation of a constant and perpetual zeal for them. But we have not only such a general exhortation to zeal for religion and religious matters, but we are particularly and expressly commanded to be zealous for these two things.

1. First, the holy Scripture enjoins us to be earnest for the preservation of the true faith.—Even St. Paul himself presses this upon us in this very epistle, where he recommends moderation, commanding us to "Stand fast in one spirit, with one mind, striving together for the faith of the Gospel." Phil. i. 27. The *moderation* therefore, which he afterwards exhorts us to, must not be construed to interfere with this precept. For then we must make him to contradict himself in the same place, and writing to the same persons. Again, this same apostle calls the *holding faith*, that is, the adhering steadfastly to that and a good conscience, the warring a good warfare, 1 Tim. i. 18, 19. I am sure this is not consistent with yielding up our faith to every one that shall oppose it, and permitting all persons to believe as they please, without daring to show their errors, and letting them know the dangerous consequences of them. How can we "fight the good fight of faith, and profess a good profession before many witnesses." (1 Tim. vi. 12,) as we are exhorted to do, unless we publicly declare it in opposition to all heresies whatsoever? Can that man comfortably say at his last hour, I have fought a good fight, I have finished my course, I have kept the faith," (2 Tim. iv. 7,) who has never concerned himself for the preservation of the faith; who has always thought himself at liberty to believe as he listed, and that all others might do the same? Did St. Paul do thus? Was he of this opinion? If so, how came he to undertake so many dangerous journeys to so many parts of the world, and to suffer so much in all places where he came? But all this he did to propagate the true faith; and that, to be sure, because he certainly knew that it was no indifferent matter what faith any man professed. Well, but St. Paul did this to propagate the Christian faith in general; but this is not the case now: all Protestants profess the faith which St. Paul taught, and therefore what need is there now for this kind of zeal? But did St. Paul teach that CHRIST was no more than a mere man? No, he expressly taught the contrary, when he tells us, that he "is over all GOD blessed for ever," Rom. ix. 5. Yet this is a doctrine now taught and maintained by some that call themselves Protestants; but certainly we may oppose it, and I am sure I will do it upon all occasions. Did St. Paul teach that the soul cannot live separate from the body, and that it sleeps with it in the same grave till the resurrection? If so, how came he to have a "desire to depart, and to be with CHRIST?" Phil. i. 23.—How could he think that far better than to live here? Is there such a thing as better or worse in a state of insensibility? Or could he hope for any enjoyment of CHRIST in such a state as made him incapable of enjoying any thing? And yet this sleep of the soul is asserted and defended by a whole party of Protestants. Again, did St. Paul teach that there is no outward CHRIST, and that baptism and the Lord's supper are beggarly elements? How came he then in all places to preach that CHRIST which was crucified at Jerusalem, (1 Cor. i. 23,) and never so much as to mention a CHRIST within, that ever I could find in his writings? Why did he baptize whole households, (1 Cor. i. 16) and give admirable precepts concerning the administration of the Lord's supper, 1 Cor. xi. 20, &c. And yet we have an innocent party, as they are called, that teach what is very contrary to St. Paul in these matters. And shall we not offer to say that these are false and scandalous doctrines, that they strike at the foundation of Christianity, that they are heretical and pernicious, and consequently caution our flocks that they be not seduced by such deceiving wolves, whatsoever sheep's clothing they appear in? When Satan transforms himself into an angel of light, he is a more dangerous enemy than when he appears barefaced; for when he is so disguised, he would deceive, if it was possible, even the very elect. And therefore no good man need be afraid to oppose such notorious errors, which are so contrary to the faith, lest he should be thought to want moderation or charity. For these virtues are not to be extended to errors and heresies, but to men, and we must oppose the doctrines, however we deal with the persons that hold them. Nor ought we to be any whit the less earnest to oppose these principles of some that call themselves Protestants, because we have a common enemy to deal with: for the primitive Christians had also two common enemies that opposed their whole religion, and persecuted the professors of it in a most barbarous manner, I meant the Jews and the Gentiles, and yet the apostles were nevertheless zealous to oppose the doctrines of heretics and seducers, exhorting the true professors to "contend earnestly for the faith which was once delivered to the saints," (Jude 3, 4;) and that, not because they had those open and avowed enemies to Christianity in general, who publicly opposed and persecuted the Church of GOD; but because there were "certain men crept in amongst them unawares, who turned the grace of GOD into lasciviousness, and denied the only LORD GOD, and our LORD JESUS CHRIST." As therefore the apostles failed not to oppose the common enemies, and to condemn the doctrine of the Jews and Gentiles; so neither did they cease upon all occasions to confute and censure those, who though they made profession of Christianity, yet taught such things as were not consistent with it. And whilst we follow their example, we need not fear losing that *moderation* required in the text, whatever our new pretenders to moderation say to the contrary. We must say, they endeavor to heal the animosities, divisions and dissensions amongst ourselves, by allowing each other's opinions, and not be zealous for this or that party, but only show a firm, a brave and resolute adherence to the Protestant interest throughout the world. As if there were no dangerous principles, no pernicious doctrines maintained by any that go under the name of Protestants. But I hope I have said enough to convince you of the contrary, and therefore let us not be deceived with specious appearances and fair pretences; but let men call themselves by what name they please, if they broach damnable heresies, I am sure we ought not to side with them, and to say they have done no wickedness in this particular. We must not, we dare not be moderate, that is, indifferent in such things as these: if we should be so, we may justly fear the judgment wherewith GOD threatened the angel of the church of Laodicea, who was, it seems, a moderate man; that is, a man who had no great zeal for, or care of that church over which he presided, and fancied that GOD was pleased with his being so, because he found himself blessed, as he imagined by this means, he had gotten preferment, and was grown rich by it. And this is just as our moderate men plead now for themselves, we are the rich men, the trading men of the nation, would GOD bless us thus if our ways pleased him not?—But let us hear what GOD says to such trimming: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." Rev. iii. 15. We see then that this kind of moderation, this trimming in religion, this lukewarmness and want of zeal for the faith we profess, is odious in the sight of GOD. And I believe, if we inquire, we shall find it so in the sight of man too. For who can have any real value for that man, who is not firm to what he professes? Who, indeed, appears to be a Churchman, but nevertheless thinks that all the dissenters are in as good and fair a way to heaven, and therefore he can join in communion with any of them: who believes that if he do but rail heartily at Popery, that it is perfectly indifferent what other Church he sides with. But though this kind of moderation, which is perfectly opposite to that zeal, which the Scriptures press to, be now so much in vogue; yet if men would but give themselves leave to think, they could not believe it to be a virtue, how much soever some cry it up for one. Would any one, think you, believe himself commended, if it should be said that he is a moderate or indifferent lover of GOD, his country, or his friends? Would he not be much better pleased to be called a hearty zealous lover of all these? How then can the name of a moderate, indifferent Churchman be honorable? If our Church be good, we ought to love it heartily and seek its welfare with zeal and earnestness; but if it be bad, we ought not to love it at all. So that be it how it will, a moderate indifferent love for it is no way justifiable.

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